

**¶ Here be**  
gymmeth the Byssles and  
Gospels, of euery Sunday  
and holy day in the yere.

**¶ The Byssle on the fyfste**  
Sunday in Aduent. The  
xiiij. Chapter to the Ro-  
maynes. **D**

**B**ethȝe we knowe  
þ it is tyme now  
þ we awake out  
of slepe, for now  
is our saluaciō ne  
er the we beleued. The night  
is passed and the day is come  
nye, let vs therfore cast away  
the dedes of darknes, and let  
vs put on the armour of light.  
Let vs walke honestly as it  
were in the daye lyght, nat in  
slyng and drynking, neither  
in chambrynge and wanton-  
nes, neyther in stryfe and en-  
uyng, but put ye on our lord  
Jesus Chyſte.

**¶ The Gospell on the fyfste**  
Sunday in Aduent. The. xxi  
chapter of Mathewe. **A.**

**¶** Han Jesus dȝewe nye vn  
to Ierusalem, and came  
to Betphage vnto the mount

in Englyshe. fo. 1.<sup>3</sup>

**¶** Oliuete/then sent Jesus two  
of his disciples/sayeng to the  
Go into the Castel that lyeth  
ouer agaynst you & anon ye  
shall fynde an Ass bouiden/ &  
her Colte with her, lose them  
and byng them vnto me, and  
yf any man saye ought vnto  
you, say ye þ your lordē hathē  
nede of them: & straght way  
he wyll let them go. All this  
was done to fulfyl that which  
was spokē by the prophete, say-  
enge. Tell ye the doughter of  
Syon beholde thy kingē com-  
meth vnto the meke, & sitteng  
vpon an ass & a colte, the sole  
of an Ass bled to the yoke.  
The disciples wente & did as  
Jesus cōmaunded them and  
brought the Ass & the colte, &  
put on the theyr clothes, and  
set him theron. Many of the  
people spredde theyr garmen-  
tes in þ way, other cut downe  
bꝛanches from the trees &  
strawed them in the way.

**¶** Moreover the people that  
wēte before, and they also that  
folowed after, cryed sayenge.  
Glanna the sonne of Dauid  
Blessed be he that cometh in  
the name of the lordē.

**A.**

**The**

Bible - Liturgical Epistles and  
Gospels [English] x

The Pistles & Gospels.

**T**he Pistle on the seconde  
Sonday in Aduent. The. xv.  
chapiter to the Romayns. A.

**B**rethren what soeuer thi  
ges are writē afoze tyme  
are wyrtē for our learnynge  
that we thozowe paciēce and  
cōfōrte of the scripture myght  
haue hope. The god of pacien  
ce & consolacyon, gyue vnto  
euery one of you, & ye be lyke  
mynded one toward another  
after & ensāple of Iesu Christ  
that ye all agreyng togyther,  
may with one mouth honour  
god and the father of our lord  
Iesu Christ. wherfore receiue  
ye one an other as christ recey  
ued vs / to the prayse of god.  
And I say that Iesus Christe  
was a minister of the Circum  
cision for the truthe of god / to  
confrmye the promyses made  
vnto the fathers. And let the  
gētys prayse god for his mer  
cy, as it is writē, for thys cause  
I wyl prayse & amōg & gētys  
& syng i thy name And again  
he saith ye gentyls reioyle w  
his people. A gayne, praise the  
lorde all ye gentyls, and laude  
him al naciōs. And in another  
plac e Esaias saith there shal

in Englyshe.

be & rote of Jesse, and he that  
shall ryse to raygne ouer the  
gentyls: in hym shal the gen  
tyls truste. The god of hope  
fyll you with al ioye and pea  
ce in beleupnge, that ye maye  
be ryche in hope thozowe the  
power of the holy ghoſte.

**T**he Gospell on the se  
conde Sondaye in Adu  
uente. The. xxi. cha.  
of Luke. D.

**I**esus sayde vnto his disci  
ples there shalbe signes in  
the Sonne, and in the Moone  
and in the Starres, and in &  
earthe, the people shalbe in su  
che perplexite, that they shal  
nat tell whiche waye to turne  
them selues. The see and the  
waues shal roze, and mennes  
hertes shal fayle thē for feare  
& for lokynge after those thyn  
ges whiche shal come on the  
earth, for the powers of heuē  
shal moue, and then shal they  
se the sonne of man come in a  
cloude with power and great  
glory. When these thinges be  
gun to come to passe, then loke  
vp and lyft vp your hēds, for  
your redempcion draweth ny.  
And he shewed them a simili  
tude





## The Bystles & Gospels.

tude, beholde the fygge tree, & al other trees when they shyt forth theyr buddes, ye se and knowe of your owne selues þæt somer is then nye at hāt. So lyke wyse ye (when ye se these thynges come to passe) vnderstande, that the kyngdome of god is ny. Merely I say vnto you, this generacion shal nat passe, tyl al be fulfilled, heuen and earth shal passe, but my wordes shal nat passe.

¶ The Bystle the. iij. Son-  
daye in aduent. The fyrste  
Bystle and the. iij. cha-  
piter to the Corin-  
thyans. A.

**B**rethren let me this wyse  
besteme vs euen as the mi-  
nisters of Christe, & disposers  
of the secretes of god. Further  
more it is requyred of þæt dispo-  
sers, that they be founde faith-  
full, with me is it but a verye  
small thyng, that I shulde be  
iudged of you other (of māces  
day) no I iuge nat mine owne  
selfe, I knowe nought by my  
selfe, yet am I nat therby iusti-  
fied, it is the lord that iudgeth  
me, therfore iudge nothing be-  
fore the tyme, vntyll the lord

in Englyshe. Jo. ij.

come whiche wyl lyghte thynges that are hyd in darkenes and open the counsailes of þæt herthes. And than shall euerý man haue prayse of God.

¶ The Gospel on þæt. iij. Son-  
daye in Aduent. The. xj.  
cha. of Mathewe. A.

**W**hen Iohn being in prisō  
herde þæt workes of Christ  
he sente two of his disciples &  
sayde vnto hym. Arte thou he  
that shal come or shal we loke  
for an other. Iesus answered  
and sayd vnto thē. Go & shew  
Iohn what ye haue herd and  
sene. The blynde se, the halte  
go, the lippes are clenfed, the  
deafe here, the dead are reysed  
vp agayne, and the Gospel is  
preached to the poore, & happy  
is he that is nat hurte by me.  
Euen as they departed Iesus  
began to speake vnto the peo-  
ple for Iohn. what wēt ye for  
to se in the wyldernes went ye  
out to se a rede wauering with  
the wynde, other what wente  
ye out for to se. went ye to se a  
man clothed in softe rayment  
Beholde they that were softe  
clothing, are in kinges houses,  
But what went ye out for to se  
A. ij. wente

**The Bybles & Gospels.**

Went ye out to se a prophete?  
Ye I saye vnto you, and moze  
then a prophete, for this is he  
of whom it is wyrtten. Behold  
I sende my messenger befoze  
thy face, whiche shall prepare  
thy way befoze the.

**The Byble on the. iiii. son  
day in Nouē. p. iiii. Chapter  
to the Phillippians. A.**

**B**rethre reioice in the lord  
alway, and againe I say  
reioyce, let your softenes be  
knowne vnto al me. The lord  
is euen at hande. Be nat care  
ful, but i al thing; shewe your  
petition vnto God in prayer  
and supplication with giuige  
of thanges. And the peace of  
god whiche passeth al vnder-  
standynge kepe your hertes /  
and mindes in Christe Iesu.

**The Gospel on the. iiii. so-  
day in Aduent the fyrste  
chap. of Iohn. C.**

**W**hen the Jewes sent pre-  
stes and leuytes frome  
Ierusalē to axe Iohn. What  
arte thou. And he confessed /  
and denyed nat, and sayde  
playnely, I am nat Christe,  
and they axed him, what thē?  
arte þ Helias & he saide I am

**In Englyshe.**

nat. Art thou a prophete. And  
he answered no. Than sayde  
they vnto him: what arte þ,  
that we may giue an answerē  
to them that sente vs. What  
saiest thou of thy selfe? he said  
I am the voyce of a cryar in  
the wyldernes make strayght  
the way of the lord, as sayde  
the prophet Elaias. And they  
whiche were sente, were of the  
pharises & they axed him and  
sayde vnto him. Why bapty-  
sest thou thē if þ be nat Christ  
nor Helias neyther a pphete?  
Iohn answered thē sayeng, I  
baptyse with water, but one  
is come among you, whom ye  
knowe nat. He it is that com-  
meth after me whiche was be-  
foze me, whose shoe latchet, I  
am nat woorthye to vnlose.  
These thynges were done in  
Bethabara beyonde Jordan  
where Iohan dyd baptyse.

**The Byble at hye masse on  
Christmas day. The first cha-  
piter to the Hebrewes. A.**

**B**rethre, god i tymes past  
dyuerfly & many wayes,  
spake vnto the fathers by pro-  
phet, but in these laste dayes  
he hath spokē vnto vs by his  
sonne.

**The Byssles & Gospels.**

sonne, whome he hathe made  
hpye of al thynges, by whom  
also he made þe worlde. which  
sonne beyng the byghnes of  
his glorie: and very ymage of  
his substance, bearyng vp all  
thynges with the worde of his  
power, hath in his owne pson  
poured out synnes, and syt-  
teth on the right hande of the  
maiesty on hie, and is moze ex-  
cellent then the angels, in as  
moch as he hath by entaunce  
obteyned an excelenter name  
thē haue they, for vnto which  
of the angels sayde he at any  
tyme þe arte my sone, this day  
begat I þe. And againe, I wil  
be his father, & he shall be my  
sone. And agayne when he bry-  
geth in the fyrst begotten son  
into the worlde he saith. And  
al the angels of god shall wor-  
shipp hym, & vnto the angels  
he sayeth, he maketh his an-  
gels spirites & his mynisters  
flāmes of fyre but vnto þe sone  
he saith, god thy seate shall be  
for euer, and euer the cepter  
of þe kingdome is a ryght cep-  
ter. Thou hast loued ryght-  
wisenes & hated iquite wher  
fore hathe god whiche is thy

**in Englyshe Jo. iij.**

god, anoynted the w<sup>th</sup> the oyle  
of gladnes aboue thy felowes  
And thou lord in the begyn-  
nyng hast layde the founda-  
cion of the earth. And þe heuē  
are the workes of thy handes  
They shall peryshe, but thou  
shalt endure, they al shall wax  
olde as doth a garmēt, & as a  
vesture shalt þe chaunge them  
& they shall be chaunged but þe  
art alwayes the same and thy  
yeres shall nat fayle.

**¶** The Gospell at hye masse  
on Chyrlmas day the .j. cha-  
piter of Johan. A

**I**n the begynninge was the  
worde, and the worde was  
with god, & god was þe worde  
The same was in the begyn-  
nyng with god. All thynges  
were made by it, & without it  
was made nothyng that was  
made. In it was lyfe, and the  
lyfe was the lyght of mē, and  
þe lyght shineth in þe darknes,  
and the darknes compychen-  
deth it nat. There was a man  
sente from god, whose name  
was Iohn. The same came as  
a wytnes, to beare wytnes of  
the lyght, þe all men throughe  
hi myght beleue, he was nat  
A. iij. that

**The Byssles & Gospels.**

**I** lyght but to bere wytnes of the lyght. That was a true lyght, whiche lighteth al men that come into the worlde, he was in the worlde, & the worlde by him was made, & þe worlde knewe hi nat, he came among his owne, and his owne receyued hym nat, vnto as many as receiued hym, gaue power to be the sōnes of god, in that they beleued on his name / which were bozne nat of blod noꝝ of the wyll of the fleshe, noꝝ yet of the wyll of men, but of god & the worde was made fleshe, and dwelte among vs / and we sawe the gloꝝy of it, as the gloꝝy of the onely begotten sōne of þe ffather, which worde was ful of grace and verite.

**¶ The Byssle on S. Steuens day. The. vi. chapiter of the Actes of the Apostles. C.**

**S**teuen full of saythe and power, dyd greate wonders and myꝛacles among the people. Then there arose certayne of the synagoge, which are called Libertynes & Syrenites, & of Alexandria, and of Cylicia / & Asya, and disputed with Steuen & they coulde nat

**in Englyshe.**

resyste the wysedome, and the spirite, with whiche he spake. When they herde these thynges, they hertes claue a sonder, and they gnasshed on him with theyꝝ teethe, but he beyng full of the holy Ghoste, looked vp stedfastly with his eyes ento heuen, and sawe the gloꝝy of god and Iesus standing on the ryght hande of god, and sayde, beholde, I see the heuens open, and the sōne of man standing on the ryght hande of god. The they gaue a shoute w a loude voyce and stopped theyꝝ eares & ran bpō hym all at ones, and cast hym out of the cytie, and stoned hi & the wytnesses layde downe theyꝝ clothes at a yonge māns fete named Saule. And they stoned Steuen callinge on, & sayenge: Lorde Iesu receyue my spirite, & he kneeled downe and cried with a loude voyce. Lorde laye nat thys synne to their charge. And whā he had thus spoken / he fell a slepe in our Lorde.

**¶ The Gospel on saynt Steuens day. The. xxii. chapiter of Mathewe. D.**

**Iesus**

**The Bystles & Gospels.**

**I**esus sayde vnto the Jewes and chese preestes beholde I sende vnto you wyle prophetes, wyle men and scriybes, and of them some shal ye scourge in your synagoges, & persecute from cytie to cytie & al ryghtuous blode may fall on you, whiche was shed vpo the earth, from the bloude of ryghtuo<sup>s</sup> Abel vnto the blode of Zacharias the sonne of Barachias, whome ye slewe bytwene the temple and the auter. Verely I say vnto you, al these thynges shall lyght vpon this generacyon Ierusalem, Ierusalem, whiche kyllest prophetes & stonest them which ar sent to the, howe oft wolde I haue gathered thy childre together, as the henne gathereth her chyckes vnder her wynges, but ye wold nat, beholde your habitacion shal belesce vnto you & solate For I say vnto you, ye shall nat se me henksforth tyl that ye saye. Blessed be he that cometh in the name of the lord.

**The Bystle on S. Johan the Euangelistes day.**

**Ecclesiastice, xv.**

**in Englyshe. Fo. liii.**

**H**e that feareth god wyll do good: and he that keepeth the lawe shall obtayne wysedome and she wyll come agaynst him as an honozable mother: as a womā yet a virgin shal receiue hi. She shal fede hym w the breade of lyfe and vnderstandyng and the water of holsome wysdome she shall giue him to drynke & she shall exalte hym amonge his neyghbours and shall open his mouth euē in the thickest of the congregacion. And she shal fyl him with the spirite of wysdome & vnderstandyng, & w the garmēt of glozy shal apparel him. She shall make him ryche w ioye & gladnes & shal enherete hym of an euerlastyng name.

**The Gospel on S. Johāns day the Euangelyst. The xx. chap. of Johā. E.**

**I**esus sayd to Peter folow me. Peter turned aboute & sawe h<sup>e</sup> discipule whom Ies<sup>us</sup> loved folowig which also leued on his brest at supper, & saide. Lord which is he h<sup>e</sup> shal betray the: when Peter sawe him, he said to Ies<sup>us</sup>. Lord what shall he

**The Byssles & Gospels**  
he here doe. Iesus sayde vnto  
him if I wyl haue him to tary  
tyll I come, what is that to þ  
folowe thou me. Then wente  
this sayenge abrode amonge  
the bꝛethꝛen that þ Dyscyppe  
shuld nat dye. And Ies<sup>s</sup> sayd  
nat to him, he shal nat die, but  
if I wyl þ he tary tyl I come,  
what is that to the; the same  
disciple is he, which testifieth  
of these thynges, & we knowe  
that his testimony is true.

**The Byssle on chylðmas  
day. The. xiiij. chapter  
of the reuelacyon of  
Saynte Iohn.**

**A**ND I loked & lo a lābe  
stode on the moũt Syon  
and with him a. C. & xliiii. M.  
hauing his fathers name wri  
ten in theyꝝ foꝛheꝛs, & I herd  
a voyce from heuē as þ soūd  
of many waters, & as þ voyce  
of a great thūder, & I herde þ  
voice of harpers harpiq with  
their harpes, & they songe as  
it were a newe songe befoze þ  
seate, and befoze the. iiii. bea  
stes, & the elders and no man  
coude lerne that songe but þ.  
C. & xliiii. M. whiche were re  
demed from þ erth. These are

**in Englyshe.**  
they whiche were nat defyled  
with wemen, for they are by  
gyns. These folowe the lābe  
whither soeuer he goeth, these  
were redemed from men be  
yng the first frutes vnto god  
and to the lambe, and in theyꝝ  
mouthes was founde no gile  
for they are without spotte be  
foze the trone of god.

**\*The Gospel on Childermas  
day. The. ij. chapter  
of Mathewe. C.**

**T**He angel of þ loꝛde appe  
red to Ioseph i adꝛeme  
sayeng. Arise & take the chylð  
and his mother, & flye into E  
gypt & abyde there tyl I bring  
the woꝛde, for Herode wyl seke  
the childe to destroy him. The  
he arose & toke the chylð and  
his mother by night & depar  
ted into Egypte, & was there  
vnto the death of Herode, to  
fulfyl that which was spoken  
of the loꝛde, by the prophete,  
whiche sayeth, out of Egypte  
haue I called my sōne. Then  
Herode perceyvinge that he  
was mocked of the wyle men,  
was excedyng wrothe / and  
sente foꝛ the and slewe all the  
chylðꝛen that were in Bethle  
and



## The Bystles & Gospels.

in þ̄ all cost; therof as many as were two yere olde and vnder, accorpyng to the tyme whiche he had diligently serched out of the wise men. The was fulfilled that which was spoken by the prophete Jeremy, sayeng. On þ̄ hylls was a boyce herde, mourninge wepinge, and great lamentacion Rachel wepinge for her chylzen and wolde nat be comforted bycause they were nat.

¶ The Bystle on the sonday after Chyristmas day the. iij. chapitre to the Galatians. A.

**B**rethren I say þ̄ the heire as longe as he is a chylde differeth nat from a seruaunt though he be lord of al but is vnder tutoz and gouerners, vntyll the tyme appoynted of the fater, euen so we as long as we were chylzen, were in bondage vnder the ordinations of the worlde, but when the tyme was full come, god sente his sonne borne of a woman, and made bonde vnto þ̄ lawe to redeme them, whiche were vnder the lawe / that we by his electiō might receiue

in Englyshe. Jo. v. the inheritaunce that belongeth vnto the naturall sones, because ye are sonnes. God hath sent the spirite of his son into our hertes, which cryeth Abba fater wherefore now arte thou nat a seruaunt, but a sone, if thou be the sone thou arte also the Heyre of God throughe Chyste.

¶ The Gospel on þ̄ soday after Chyristmas day, the. ij. cha. of Luke. C.

**I**oseph and Mary, the mother of Iesus meruayled those thynges, whiche were spoken of him, and Symeon blyssed them, and sayde vnto Mary his mother behold thy chylde shalbe the fall, and surreccyon of many in Israel and signe which shalbe spokē against, & mozeouer þ̄ swerde shal pearce thy soule that the thought of many hertes may be opened & there was Anna a prophetesse, the doughter of Phanuel of þ̄ Crybe of Aser, & she was of a great age / and had lyued with an husbande seuen yere from her byrginite & she had be a wydowe about foure scoze and foure yeaues, B. j. whiche

**The Bytles & Gospels.**

whiche wēt neuer out of h̄ Te-  
ple, but serued there, with fa-  
stynge & praiier night & daye,  
and she came forth the that same  
houre, and prayled God and  
spake of hym, to al that looked  
for redempcyon in Jerusalem  
And as sone as they had per-  
fourmed al thinges accordinge  
to the lawe of the loꝝde, they re-  
turned into Galyle into theyꝝ  
owne cytie Nazareth, and the  
chylde grewe & waxed strong  
in spirite, and was ful of wyl-  
dome and the grace of God  
was with hym.

**The Bytyle on newe yeres  
daye. The seconde chapp-  
ter vnto Tytus. C.**

**M**ost dere beloued Tytus  
The grace of God that  
bryngeth saluacyon vnto all  
men hath appered & teacheth  
vs that we shuld deny vngod-  
lynnes and worldly lustes, and  
that we shulde lyue sober min-  
dyd rightuously and godly in  
this present worlde, lokynge  
for the blyssed hope and glory-  
ous apperyng of the myghty  
god, and our sauoure Iesu  
Christ whiche gaue hym selfe  
for vs, to redeeme vs from all

**in Englyshe.**

vnrightwysenes, & to pource  
vs a pcculper people vnto hi  
selfe feruently gyuen vnto  
good woꝝkes. These thinges  
speke and exorte.

**The Gospell on newe ye-  
res daye. The .j. chapp.  
ter of Luke. C.**

**A**nd when the eyght day  
was come that the child  
shulde be circūcised his name  
was called Iesus which was  
named of the Angel befoze he  
was coceyued in his mothers  
wombe. ¶ 2:20

**The Bytyle on twelwe  
daye Elaye. lx.**

**V**s and receiue lyght Je-  
rusalem: for thy light is  
come, & the gloꝝy of the loꝝde  
is vp ouer h̄, for beholde dark-  
nes shal couer the erth, and a  
thychemynt the nations, but h̄  
loꝝd shal ryse as the sōne ouer  
the and his gloꝝye shal be sene  
vpon the, and the hethen shal  
walke in thy lyght, & the kyn-  
ges in the brightnes that is ri-  
sen ouer the, lyft vp thine eyes  
rounde aboute and se, al these  
are gathered together and are  
come to h̄ thy sōnes shal come  
from farre, and thy doughter  
shall

# **The Bytles & Gospels**

shal be euer by thy spyde, then þu shalt se and shalt haue plenty thy hert shal wonder, and bryck out in ioye, when the multitude of þy see are turned to the, and the armes of the hethene are come vnto the. The abundance of Camelles shal couer the, and the Dozmadozpes of Madian and Ephraim shal come all of them fro Saba, & bring golde, and frankensence, and shal prech the praise of þy lord.

**The Gospel on the twelſe daye. The seconde chapter of Mathewe. A.**

**W**hen Iesus was bozne in Bethlem in Iury, in the tyme of kynge Herode, behold, there came wyse men from the East to Ierusalem saying where is he that is bozne kynge of the Jewes, we haue sene his starre in the East, and are come to worshyp him. Herode the kynge, after he had herde this was troubled, & all Ierusalem with him, and he gathered all the chefe preestes and scribes of the people, and demaunded of them where Christ shulde be bozne. They sayde vnto hym in Bethleem

in Englyshe. Jo. vij.

in Iury for thus it is wyrtten by the prophete. And thou Bethleem in the lande of Iury, arte nat the leste concernynge the princes of Iuda for out of the shal come a captayne, whiche shall gouerne my people Israel. Then Herode pryncely called the wyse men, & diligently enquired of them, the tyme of the starre that appered, and sent them to Bethleem saying Go and serche diligently for the chylde, and when ye haue founde him, bringe me worde that I may come and worshyp him also, when they had herde the kynge, they departed, and loo the starre whiche they sawe in the East, wente before them, vntyl it came and stode ouer the place where the child was, whiche they sawe the starre they were meruaylously glad and entred into the house and founde the chylde with Mary his mother, and kneled down and worshypped hym, and opened theyr treasures, and offered vnto hym gyftes, golde, frankensence, and myrr. And aftir they were warned of God in theyr slepe, that they shulde

B. ij. nat

## The Pistles & Gospels.

nat go agayn to herod. They returned into theyr owne countrey another waye.

**C** The Pistle on the sonday within the vtas of þe Epyphany.

**V** And receyue lyght Jerusalem. &c. Ye shall fynde this pistle on twelf day, fo. vj.

**C** The gospel on the sondaye within the vtas of the Epyphany. The fyrst chapter of Iohn. D.

**I**ohn sawe Iesus comyng vnto him & sayde. Behold the labe of god, whiche taketh away the sinne of the worlde. This is he of whome I sayde after me cometh a man which was before me, for he was yer then I, and I knewe him nat but that he shulde be declared to Israel. Therfore am I coe baptyfynge with water. And Iohn bare recozde sayenge I sawe the spirite descendynge from heuen, lyke vnto a doue and it abode vpon him and I knewe him nat, he that set me to baptyse the in water sayde vnto me, vpon whom þu shalt se the spirite descende and tary stil on him þe same is he which

in Englyshe.

baptyfeth with the holy ghost And I sawe and bare recozde that this is the sone of god.

**C** The Pistle on the .i. Sonday after the vtas of þe Epyphany. The .xij. cha. to the Romayns. A.

**B**rethre I beseeche you by the mercifulnes of God, that ye make youre bodyes a quicke sacrifice, holy & acceptable vnto god, which is your reasonable seruyng of god, & fassion nat your selues, lyke vnto thys worlde but ye be changed in your shape, by the renynge of your wyttes, that ye may fele what thyng þe good, that acceptable, and perfect wil of god is for I say thow the grace that vnto me giuen is to euery man amonge you, that no man esteeme of him self moze then it becommeth hym to esteeme, but that he discretly iudge of him selfe accordynge as god hath dealt to euery mā the measure of saythe as we haue many membres in one body, & all membres haue nat one offyce, so we beynge many, are one bodye in Christe: & euery mā amōg our selues one and thers membres. The

**The Pytles & Gospels.**

**C**The Gospel on the .i. Sō:  
dape after the vtas of the  
Epiphanye. The secōde  
chapiter of Luke. f

**W**Hē Iesus was. xij. yere  
wolde, they wente vp to  
Jerusalem after the custome  
of the feaste, and when they  
had fulfilled þ̄ dayes, as they  
returued home, the chylde Je  
sus bode styl in Jerusalem vn  
known to his father and mo  
ther, for they supposed he had  
ben in the cōpany. They came  
a dayes iornye, and soughte  
hym amonge they kynskolke  
and acquaintaunce, & founde  
hym nat. They wente backe a  
gaine to Jerusalem & sought  
him, and it fortunēd that after  
thre dayes, they found him in  
the temple sytting in the myd  
des of the doctours bothe he  
ringe them, and posyng them  
and al that herd him, meruay  
led at his witte and answeres  
and when they saue him, they  
were astonyed, & his mother  
saide vnto him, sōne why hast  
thou th<sup>o</sup> dealt w̄ vs. Behold  
thy father and I haue sought  
the sorowpyng, and he said vn  
to the howe is it, that ye haue

in Englyshe. fo. vti.

soughte me, wylt ye nat, that  
I must go aboute my fathers  
busynes, and they vnderstode  
nat the sayenge that he spake  
to them, & he wente with them  
and came to Nazareth, & was  
obedyent to them, but his mo  
ther kepthe all these thinges in  
her herte, and Ies<sup>o</sup> encreased  
in wysdome and age, and in fa  
uoure with god and man.

**C**The Pytyle on the .ij. Sō:  
dape after the vtas of the Epi  
phanye. The .xij. cha. to  
the Romayns. C.

**B**Reithē seynge þ̄ we haue  
diuers gyftes, accordyng  
to the grace that is gyuen vn  
to vs, if any mā haue the gyft  
of prophesye let hym haue it,  
that it be agreynge vnto the  
sayth. Let him that hath an of  
fyce wayte on his offyce, let hī  
that teacheth take hede to his  
doctryne, lette hym that exor  
teth, gyue attendaunce to his  
exortacyon, if any man gyue,  
let him do it with synghenes,  
let hym that ruleth, do it with  
dyligence, yf any man shewe  
mercy, let him do it with chere  
fulnes, let loue be without dis  
simulacyon, hate þ̄ whiche is

W. iij. ruyll

## The Bystles & Gospels

eupl, and cleue vnto þe whiche is good. Be kynde one to another with brotherly loue, in giuynge honoure, go one before another, lette nat the busines whiche ye haue in hande be tedious to you, be feruent in the spirite, applye your selues to the time, reioyse in hope be patient in trybulacion continue in prayer, distribute vnto the necessitie of the saintes and diligently to harbowre. Blysse the whiche persecute you blysse but curse nat, be mery wth them that are mery, wepe with the that wepe, be of lyke affection one toward another, be nat hy minded, but make your selues equal to them of þe lower sorte

**C** The Gospel on the.ii. Sō daye after the bras of the Epiphanye þe.ii. chapter of Johñ. A.

**T** Here was a maryage in Cana a cytie of galile, & Jhesus mother was there Jhesus was called also and his disciples vnto the mariage, & whē the wine failed Jhesus mother sayde vnto hym, they haue no wyne. Jhesus sayde vnto her, woman what haue I to do w

## In Englyshe.

the min houre is nat yet come his mother sayde vnto the ministers, what soeuer he sayeth vnto you do it. There were standing. vii. water pottys of stone after the maner of purifyeng of the Jues conteyninge. ii. or iii. fyzkyns a pece. Jhesus saide vnto them, fyl the water pottys and they filled them vp to the harde brim, & he said vnto the Drawe out nowe, and beare vnto þe gouernour of the feast and they bare it. Whan the ruler of the feast had tasted the water that was turned vnto wyne, neyther knewe whense it was, but þe ministers which drew the water knew, he called the byrde grome, and said vnto him, al men at the begynnyng, set forth good wyne, & when me be dronke, then that which is worse, but thou hast kept backe the good wyne vntyl now. This beginning of myracles dyd Jhesus in Cana of Galyle, and shewed his glorye, and his Discyples beleued on him.

**C** The Bystle on the. iij. Sō daye after þe bras of the Epiphanye þe. xij. cha. to þe Roma. Breythen



The Byssles & Gospels.

**B**ethzen, be nat wylse in  
your owne opinyons. ke  
compence to no man euil  
for euyl, prouyde afoze hande  
thinges honest in the syght of  
al men, yf it be possible, yet on  
your parte haue peace with al  
men derely beloued auēgenat  
your selues, but giue rome vn  
to the wyathe of god, for it ys  
wyrtten, vengeaunce is myne,  
and I wyl rewarde sayeth the  
lozde. Therfoze if thyn enemy  
hunger fede him, yf he thyrste  
gyue him drinke, for in so do-  
ynge thou shalte heape coles  
of fyre on hys head, be nat ouer  
come of euyl, but ouer come  
euyl with goodnes.

The Gospel on the. iij. So  
day after the vtras of the Epi-  
phany. The. viij. chapi-  
ter of Mathewe. A.

**W**hen Iesus was come  
downe fro the moūtayn  
moue people folowed hi and  
to there came a lepze and wor-  
shipped hym sayenge, may-  
ster, yf thou wylte thou canste  
make me clene, he put forth hys  
hāde and touched him sayeng  
I wyl, be thou clene, and im-  
mediatly his leprosy was clen-

in Englyshe. Jo. viij.

sed, and Iesus sayd vnto him  
se thou tel no man, but go and  
shewe thy selfe to the p̄cest, &  
offre the gyft that Moyses co-  
maunded, in witnesse to them  
When Iesus was cntred into  
Capernaum, there came vnto  
hym a certayne Centurion, be-  
sechyng him, & sayeng. May-  
ster, my seruaunte lyeth sycke  
at home of the palseye, and is  
greuously payned, and Iesus  
sayde vnto hym. I wyl come  
and cure hym. The Cēturion  
answered and said. Sir I am  
nat worthy that thou shuldest  
come vnder y rose of my house  
but speake the worde onely &  
my seruaunt shall be healed,  
for I also my selfe, am a man  
vnder power, and haue souldi-  
ours vnder me, and I saye to  
one go, and he goeth, and to a  
nother come and he cometh  
and to my seruaunt do this, &  
he doth it. When Iesus herd  
that he meruayled and sayde  
to them that folowed him. We  
rely I saye vnto you. I haue  
nat founde so great fayth: no  
nat in Israel. I saye therfoze  
vnto you, y many shall come  
from the East & west and shal  
reste

**The Bytles & Gospels.**

rest with Abraham, Isaac, & Jacob, in the kyngdome of heuen, and the chyl dren of the kyngdome shal be caste out in to þ vtter darknes, there shal be weppnge and gnaþyng of teeth. Then Iesus saide vnto the Centurion, go thy waye, & as thou haste beleued, so be it to the, and his seruante was healed the same houre.

**The Bytyle on the. iiii. son day after the vtas of the Epi phany. The. xiiij. chapiter to the Romayns. B.**

**B**rethren owe nothyng to any man but to loue one another for he that loueth another fulfilleth the lawe for these comaundementes thou shalte nat comit aduoutery, þ shalt nat kyll, thou shalte nat stele. Thou shalt nat bere fals wytnes. Thou shalte nat desyre, & so forth if there be any other comaundemente, they are al cōprehendyd in this sayeng. Loue thy neyghbour as thy selfe, loue hurteth nat his neyghbour. Therfore loue is the fulfyllinge of the lawe.

**The Gospel on the. iiii. son day after the vtas of the Epi**

**in Englyshe.**

**phaney. The. viij. Chapiter of Mathewe. C.**

**W**hen Iesus entred in to a shyp and his disciples folowed him, and behold ther arose a great stozme in the see in so much that the shyp was hid with waues, and he was a sleepe and his dysciples came vnto hym, & awoke hym sayenge. Mayster saue vs we perishe, he saide vnto them why are ye fearefull. O ye of lytell fayth. Then he arose and rebuked the wyndes and the see, & there folowed a gret calme, & the men meruayled and sayde what man is this, that bothe wyndes and see obey hym.

**The Bytyle on the. v. son daye after the vtas of þ Epi phany. The thyrde cha. to the Colossians. B.**

**B**rethren, nowe as electe of God, holye and beloued, put on tender mercy, kindnes humblenes of mynde, mekenes, longe sufferynge, forbeyryng one another, if any man haue a quarel to another, euē as Chyist forgauē you euen so do ye, aboue all these thynges put on loue, which is the bōdē of per-

## The Pystles & Gospels

of perfectnes, and the peace of good rule in your hertes, to the whiche peace ye are called in one body, & se they be thank ful, let þ̄ worde of Christ dwel in you plentuously in all wyl dome teche & exorte your own selues in Psalmes and Hym nes, & spiritual songes, which haue fauour w̄ them singyng in your herts to the lord, and al thinges what so euer ye do in worde or dede, w̄ in þ̄ name of the lord Jesu, geyng thā kes to god the father by hym.

The Gospel on þ̄. v. sonday after the vtas of Epiphany þ̄ xiiij. cha. of Mathew. G

Iesus sayde vnto his disci ples. The kyngdome of he uen is lyke vnto a man whiche sowed good seede in his felde, but while mē slept, there came his fo, & sowed tares amonge the wheate & wente his waye. When the blade was sprong vp, & had brought forth fruite then appered the tares also. The seruauntes came to the householder, and sayde vnto hym. Syr sowedest nat thou good seede in thy close, from whence then hath it tares, he

in Englyshe.

Jo. ix.

sayd to them the enuyous mā hath done this. Then the ser uauntes sayde vnto hi. Wylt thou then that we go and ga ther thē: and he saide nay, lest while ye go about to weede out the tares, ye plucke bp also w̄ them the wheate by the rotes let bothe growe togyther tyll haruest come, and in tyme of heruest, I wyl say vnto my re pers, gather ye fyrste the tars and bynde them in Sheues to be bzente, but gather the wheate into my barne.

The Pystle on the Soday after weddyngge goeth out cal led Septuagesima. The. j.

Pystle to the Cozinthiās and the. ix. cha. D.

B Rethrē, perceyue you nat how þ̄ they which runne in a course runne all, yet but one receyueth the rewarde, so rūne þ̄ ye may opteyne. Euery mā that proueth maystres ab staineth from al thinges, and they do it to obstayne a corrup tible crowne, but we to optain an vncorruptyble crowne. I therfore so rūne, nat as at an vncertayne thing, so fyght I nat as one that beateth þ̄ ayre

C. j.

but

## The Pystles & Gospels

but I tame my body, & byrnyng hym into subiection, lest after that I haue preached to other I my selfe shulde be a caste awaye. Brethren, I wolde nat that ye shulde be ignoraunte of this/as your fathers were all vnder a cloude, and al pased thowowe the see, and were al baptyfled vnder Moyses in the cloude, and in the see, and dyd all eate of one spyrituall meate, and dyd all drynke of one maner of spyrítual drynk and they drynke of that spirítual rocke that folowed them whiche rocke was Chryste.

\*The Gospel on þe sodaye afteweddig goth out called Septuag. þ. xx. chap. of Mat. A.

**I**esus sayde vnto his disciples. The kyngdome of heuen is lyke vnto an housholder, whiche wente out early in the mornynge to hyre labourers into his vineyard & he agreed with þe labourers for a peny a day & sent the into his vineyard. And he went out about the thyrde hour, & sawe other standynge ydel in the market place, and said vnto them, go ye also into my vyneparde / &

## in Englyshe.

what so euer is ryght, I wyll gyue you, and they went their way. Agayne he wente out about the fyrte and nynt houre, and dyd lykewyse. And he went out aboute the eleuenth houre and founde other standynge ydel, and sayd vnto the why stande ye here al the day ydell. They sayde vnto hym. Because no man hathe hyred vs. He sayde vnto them. Go ye also into my vyneparde & what so euer shal be ryght, I shal ye receyue. Whan euen was come, the lord of the vineparde saide vnto his Steward call the labourers, & gyue the theyr hyre, begynne at the last tyl thou come to the fyrst. And they which were hired aboute þe eleuenth houre, came & receyued euery man a peny. Then came the fyrste, supposynge þe they shulde receiue moze, and they lykewyse receyued euery man a peny. And when they had receiued it, they grudged agaynst the good man of the house sayeng. These last haue wrought but one houre, and þe haste made them equall vnto vs, which haue bozne the burthen

**The Bytles & Gospels**

then and hete of the daye. He answered to one of the sayeng frende I do þ no wronge, dyd test thou nat agre with me for a peny. Take that whiche is thy duetye, and go thy way, I wyll gyue vnto this laste, as muche as to the, is it nat lawfull for me to do as me lysteth w myne owne is thyn eye euil because I am good, so the last shal be fyrst, & the fyrst shal be laste, for many are called, but fewe be chosen.

¶ The Bytyle on the Soday of ix. the. v. Bytyle to the Corinthians & the. xi. chapl. G.

**B**ly because that ye youre selues ar wise, for ye lustre euē if a man byrnyng you into bondage, if a mā deuoure, if a mā take, if a man crafte him selfe if a man smite you on the face I speke as cōcerninge rebuke as though we had ben weke howbeit wherin so euer any man dare be bolde, I speake folpshely, I dare be bolde also. They are Ebzues, so am I. They are Israelytes, euen so am I. They are the sede of Abraham/euen so am I. They

**in Englyshe. fo. x.**

are the ministers of Christ. I speake as a foole, I am moze. In laboures moze abundant in stryppes aboue measure, in prysen moze plentifully, in death ofte, of the Jewes/ fyue tymes receyued I, euerie time xl stryppes saue one. Thysse was I beaten with rodde. I was ones stoned. I suffered thysse thynge wyake, nyght and day haue I bē in the depth of the see in iorneyng often. In parels of waters, in parcell of robbers/ in ieopardies of min owne nacyon, in ieoperdies among the hethen, I haue ben in parels in cyties / in parels in wildernes, in parels in the see in parels among false byethzen in laboure and trauaile in watchynge ofte, in hungre, in thysse in fastynge often, in colde and in nakednes, besyde the thynges whiche outwardely happen vnto me, I am combyrd dayly and care for al congregacyons. Who is sycke / and I am nat sycke / who is hurte in fayth, and my hert burneth nat yf I muste nedes reioyce / I wyll reioyce of myne infyrmites. God the fa-  
C. ij, ther

**The Pystles & Gospels.**  
ther of our lord Ihesu Christ,  
which is blessed for euermore  
knoweth that I lye nat.

**The Gospel on the Son-**  
daye of .xl. The. viij. cha-  
piter of Luke. A.

**W**hen muche people were  
gathered togyther, and  
were come to Iesus out of the  
citties, he spake by a similitude  
A sower went out to sowe his  
seed. And as he sowed, some  
fel by the way syde, and it was  
treden vnder fete, and the fou-  
les of the ayre deuoured it vp  
and some fel on stones, and as  
sone as it was sprong vp, it wy-  
thered away because it lacked  
moystnes, and some fel among  
thornes, & the thornes sprong  
vp with it, and choked it. And  
some fell on good grounde, &  
spronge vp and bare frute an  
hondzeth fold. And as he said  
these thinges, he cried, he that  
hathe eares to heare, let hym  
heare, his disciples asked him  
sayenge, what maner symily-  
tude this shulde be, & he sayde  
vnto you it is giuen to know  
the secretes of the kyngdome  
of god, but to other in similu-  
des, that when they se, they

in Englyshe.

shulde nat se, and when they  
heare, they shulde nat vnder-  
stande, the similitude is this,  
The seede is the worde of god,  
those that are besyde the way  
are they that heare, and after  
ward commeth the deuyl and  
taketh awaye the worde out  
of theyr hertes, lest they shuld  
beleue and be saued. They on  
the stones, are they which whē  
they heare the worde receyue  
it with ioy, and these haue no  
rotes, whiche for a whyle be-  
leue, and in tyme of temptacy-  
on go away. That whiche fel  
among thornes, are they which  
heare and go forth, & are cho-  
ked with care & riches and vo-  
luptuous lyuyng, and byyng  
for the no fruyte. That in the  
good grounde, they are whiche  
with a good & pure herte, here  
the worde and kepe it, & byyng  
for the fruyte with patience.

**The Pystle on the Soday**  
of .i. the fyrste Pystle to the  
Corynthians. The. xiiij  
chapiter. A.

**B**rethre though I speake  
with the tonges of men &  
angelles, and yet had no loue  
I were euē as soundyng brasse



## The Bytles & Gospels

and as a tynklynge cymball . And though I coulde prophe-  
sy, and vnderstode al secretes,  
and al knowledge, ye if I had  
al fayth so that I could moue  
mountaynes out of theyr pla-  
ces, & yet had no loue, I were  
nothyng. And though I be-  
stowed al my goodes to fede þe  
poore, and though I gaue my  
body euen that I burned and  
yet haue no loue, it profyteth  
me nothyng, loue suffereth  
long and is curteous, loue en-  
ueryeth nat/ loue dothe nat fro-  
wardly, swelleth nat, dealeth  
nat dishonestly seketh nat her  
owne, is nat prouoked to an-  
gre, thinketh nat euyl/ reioy-  
seth nat in iniquite, but reioy-  
seth in the trueth/ suffereth all  
thyng, beleueth al thynges /  
hopeth al thynges. And endu-  
reth in all thynges. Thoughe  
that the prophesyenge fayle,  
other tonges shal cease, or kno-  
weledge banyssh awaye, yet  
loue falleth neuer awaye, for  
our knowledge is vnperfyte,  
& our prophesyeng is vnpar-  
fyte, but when that whiche is  
perfyte is come, the that whi-  
che is vnperfyte shal be done

## In Englyshe Jo. xi.

away/ when I was a chyld I  
spake as a chyld. I vnder-  
stode as a chyld, I ymagined  
as a chyld, but as sone as I  
was a mā I put away al chil-  
dishenes, nowe we se i a glasse  
euen in a darke speakynge /  
but whē shal we se face to face  
Nowe I knowe vnparfytly .  
But whan shal I know euen  
as I am knowen, nowe aby-  
deth, fayth/ hope, and loue e-  
uen these thre, but the chyefe  
of them, is loue.

¶ The Gospel on the Son-  
day of. l. The. xviij. cha-  
piter of Luke. A.

I Esus toke vnto him the. xij  
and sayde vnto the / behold  
we go bp to Ierusalem, & all  
shalbe fulfyllled that are wry-  
ten by the prophetes, of the sōn  
of mā/ he shalbe deliuered vn-  
to the gētils, and shalbe moc-  
ked, and shalbe despytefully  
entreated, and shalbe spetten  
on, and when they haue scur-  
ged him, they wyll put him to  
deth, and the thyrde day shal  
he ryse agayne. They vnder-  
stode none of these thynges &  
this sayeng was hid frō them  
and they perceyued nat the

C. iij. thinges

**The Psaltes & Gospels.**

thynges whiche were spoken, it came to passe / as he was come nye vnto Jerico, a certayne blynde man sate by the waye syde beggyng, and whē he herd the people passe by he asked what it mente. They sayd vnto hym, that Iesus of Nazareth went by, and he cryed sayenge. Iesus the sōne of Dauid haue mercy on me, & they whiche went befoze rebuked hī, because he shulde hold his peace, & he much the more cryed. The sonne of Dauid haue mercy on me. Ies<sup>s</sup> stode styl, and commaunded him to be brought vnto hym, & when he was come nere, he asked hī sayeng. What wilt thou that I do vnto the / and he sayde / lordē that I may receyue my syght, Iesus sayde vnto hym Receyue thy syght, thy faythe hath saued the, and immediatly he saue and folowred him praylyng god, and al the people when they saue it / gaue laude to god.

**The Psalte on Alshewed-  
nyssday. The seconde cha-  
piter of Iohel. D.**

**in Englyshe.**

**W**at lordē sayeth turne to me with all your hertes in fastyng and lamentacion & teare your hertes, & nat your garmentes, and turne vnto y<sup>e</sup> lord your god, for he is full of mercy, and compassyon, long yet he be angry / and great in mercy, and repenteth when he is at y<sup>e</sup> poynt to punysshē, who can tel whether the lordē wyll turne and haue compassion & shall leaue after hi a blessing sacrifice and drynke, offrynge vnto the lord your god. Blow a trōpet in Syon proclayme fastyng, and call a congregacyon, gather the people to gyther, byyng y<sup>e</sup> the elders to one place, gather y<sup>e</sup> yonge chyldre and they that sucke the brest to gyther, let the byrde grome come out of hys chambrye, and the byrde out of her parloure, let the preestes that mynystre vnto the lordē, wepe betwene the porche and the alter, & say spare lordē thy people and de lyuet nat thyne enheritaunce vnto rebuke y<sup>e</sup> the hethē shuld raygne ouer them / why shuld they say / among the nations / where is their god. And y<sup>e</sup> lord enuyed

## The Byssles & Gospels.

enuyed for his landes sake / & had compassion on his people and the lord answered & said vnto his people behold. I set you corne, newe wyne / & oyle, that ye shal be satysfied ther w<sup>th</sup> neyther wyl I deliuer you any moze vnto the hethen.

**C**The Gospel on Ashewed nylday. The. vi. chapter.

of Mathewe. B.

**C**rist sayd vnto his disciples when ye fast, be nat sadde as y<sup>e</sup> hypocrites are, for they dyskygure theyre faces / that it might appere vnto me that they faste. Verely I saye vnto you / they haue theyre rewarde. But thou when thou fastest, auoynt thyne heade, & walsh thy face, that it appere nat vnto men howe that thou fastest / but vnto thy father y<sup>e</sup> is in secret, & thy father which seyth in secreete, shal reward y<sup>e</sup> openly. Gather nat treasure to gyther on erth / where ruste & mothes corrupte / and where theues bzeake throughe & stele but gather the treasure to gyther in heuen / where neyther rust / nor mothes corrupt, and wher theues neither bzeke vp

in Englyshe. Fo. xli.

nor yet stele. For wher soeuer youre treasure is / there wyl your hertes be also.

**C**The Byssle on the. i. Son daye in Lent / the seconde byssle to the Corynthyans the. vi. chapter. A.

**B**rethren we crosse you / y<sup>e</sup> receyue nat y<sup>e</sup> grace of god in vayne / for he sayeth I haue herde the in a tyme accepted, and i the day of saluacyon haue I luckered the. Beholde now is y<sup>e</sup> well accepted tyme / beholde now is y<sup>e</sup> daye of saluacyon, let vs gyue no man occasyon of euill, that in our office be founde no faute but in al thing; let vs behaue our selues as the ministers of god. In moche patience, in afflictions / in necessitye / in anguysshe / in strypes / in prysonment, in stryfe, in labour / in watche / in fasting in purenes in knoweledge / in longe suffering / in kyndnes, in the holygheist, in loue vnfained, in the wordes of truth, in the power of god / by y<sup>e</sup> armure of ryght wysenes on the right hand, & on the lyft hand / in honour & dishonour in euil repoyte and good

## The Byssles & Gospels .

good reporte, as discepuers, & yet true, as vnknownen, as diligence and beholde we yet lyue as chastened & nat kylled, as sorowpunge and yet alway merry as poze and yet make many ryche, as haupng nothyng and yet possessyng al thynges

**C** The Gospell on the .i. Sō day in lent the .iiij. chapter of Mathewe. A.

**W** Hē Jhesus was led away of the spirite into wildernesses to be tempted of the deuil And when he had fasted forty dayes and fortye nyghtes, at the laste he was an hungred. Then came vnto him the tēpter, and sayde / if thou be the sōne of god, commaunde that these stones be made breade. He answered and sayde. It is wyrtē, man shall nat lyue onely by breade, but by euerye worde that procedeth out of the mouthe of god. Then the deuyl toke him by in to the holy cite, and set hym on a pynacle of the temple / and sayde vnto him, if thou be the sōne of god caste thy selfe downe / for it is wyrtē / he shall gyue his angels charge ouer the, and w

## in Englyshe.

theyr handes they shall holde the by that thou dost nat the fote agaynste a stone. Jhesus sayde to him / this is wyrtē also. Thou shalt nat tempte thy lord god. The deuyl toke him by againe and led him in to an exceeding hie mountaine and shewed hym al the kyngdomes of the world and al the glozy of them, and saide vnto him / all these wyl I gyue the, if thou wylte fall downe and worshyp me. Thē sayd Jhesus vnto hym / auoyde Sathan for it is wyrtē. Thou shalt worshyp thy lord god, & him onely shalt thou serue.

**C** The Byssle on the .ij. Sō day in Lent / the fyrste Byssle to the Thessalonians / the fourth chapter. A.

**W** E beseeche you brethren & exorte you in the lord Jhesus that you encrease more and more, euen as ye haue receyued of vs, howe ye ought to walke and to please god, ye remembre what commaundementes / we gaue you in the name of the lord Jhesu chryst, for this is the wyl of god / eue that ye shulde be holy / and ye

## The Psalms & Gospels.

ye shulde absteyne from fornication, that euery one of you shuld knowe how to kepe his bessel in holynes and honour And nat in the luste of concupiscens, as do the hethen whiche know nat god that no mā go to farre and defraude his brother in bargaynig, because the lord is a venger of all suche thinges, as we told you befoze tyme, & testyfyed vnto you, for god hath nat called vs vnto vncleines, but to holynes in Christ Ies<sup>s</sup> our lord  
**The Gospel on the. ii. Sō**  
**day in Lent the. xv. chapit**  
**of Mathewe. C.**

**I**esus went thence and departed into þe costes of Tyre & Sydon. And beholde a womā which was a Cananite came out of the same costes & cryed vnto hym sayeng, haue mercy on me lord the sonne of Dauid. My daughter is petyously vexed with a deuyl. And he gaue her neuer a worde to answer. Thē came to hym his disciples & besought him sayenge, sende her awaye, for she foloweth vs cryeng, he answered and sayde. I am nat sente, but vnto the losse Shepe

in Englyshe. **Jo. xiiij.**

of the house of Israel. Then she came and woꝝshypped him sayenge, mayster, sucke me, he answered & sayde it is nat good, to take the chyldrens breade & to cast it to the whelpes, she answered & sayde it is truth, neuertheles þe whelpes eate of the cꝛōmes, whiche fall fro theiꝝ maysters table. Thē Iesus answered & saide vnto her. O womā gret is thy faith be it to the euen as thou desyrest, & her daughter was made hole, euen at that same houre.

**The Psalte on the. iij. Sō**  
**day in Lent to the Ephe-**  
**siens the. v. chap. A.**

**B**ethen be ye folowers of god as dere chylzen, & walke in loue, euen as Christ loued vs, and gaue hym selfe for vs, an offryng and a sacryfice of a swete sauour to god, so that fornicacion and al vncleines oꝝ couetousnes be nat ones named amonge pon, as it becōmeth sayntes, neyther fylthynges, neyther folysshe talkyng neyther gestyng, which are nat comly, but rather geyng of thāks for thys ye knowe þe no whozemōger, eyther vn-

**D. j. clene**

## The Pytles & Gospels

cleme person / or couetous person whiche is the woꝛshypper of ymages hathe any inhery- taunce in the kyngedome of Christ, and of god. Let no mā deceyue you with bayne woꝛdes / foꝛ thoꝛowe suche thingꝛ cūmeth the wꝛathe of god, vpon the chyldzen of vnbelleue. Be nat therfoꝛe companyons with them / ye were ones darkenesse / but are nowe light in the loꝛde / walke as chyldzen of lyght foꝛ the fruyte of the spirite, is i al goodnes, right- wysnes and trueth.

**C** The Gospel on the. iij. So day in Let the. xj. cha- piter of Luke. C.

**I**esus was a castynge out a deuyll, which was dōme And it folowed whē the deuyll was gone out / the dōme / spa- ke / and the people wondꝛed. Some of them said he casteth out deuylls / by the power of Belzebub / the cheife of the de uilles and other tempted him sekynge of hym a sygne from heuē / he knewe theyꝛ though- tes & saide vnto them. Euery kyngdome at debate within it selſe shalbe desolate, And one

## in Englyshe.

house shal fal vpon an other. So if Sathan be deuided win hym selſe, how shal his kyng- dome endure, because ye saye that I caste out deuylls by the power of Belzebub, if I by þ power of Belzebub caste out deuylls / by whose power / do your chyldzen caste them out Therfoꝛe shal they be your iu ges. But if I with the synger of god caste out deuylls / no doubt / the kyngdome of god is come vpon you whē a strōg mā armed watched his house That he possesseth, is in peace but whē a stronger then he cō meth vpon him, and ouercom meth him he taketh frō him hys harneys wherin he trusted / & deuydeth his goodes, he þ is nat with me is agaynst me / & he that gathereth nat with me scattereth when the vncleane spirite is gone out of a mā, he walketh thzoughe waterlesse places sekynge rest, & when he fyndeth none, he sayeth I wyl retorne agayu vnto my house whenſe I came out, and when he cōmeth, he fyndeth it swept and garnysed. Thē goeth he and taketh seuē other spirites with



**The Byssles & Gospels**

with him worse then him selfe  
and they entre in & dwel there  
And the ende of þ̄ mā is worse  
then the begynnyng. It fortu-  
ned as he th<sup>9</sup> spake, a certayn  
womā of the company lift vp  
her voyce and sayd vnto hym  
happy is the wōbe that bare  
the & the pappes which gaue  
the sucke, and he sayde / hap-  
py are they that heare the  
worde of god and kepe it.

**¶ The Byssle on mydlet Sō**  
daye. The. iiii. chapiter to  
the Galathyans. C.

**B**rethren it is wyrtē, that  
Abraham had two sūnes  
the one by a bonde mayde, the  
other by a fre woman, ye and  
he which was of the bond wo-  
man was bozne after þ̄ fleshe  
but he whiche was of the free  
womā was bozne by promyse  
whiche thing / betokē mystery  
for these womē are two / Testa-  
mētes the one from the moūte  
Syna, whiche gendzeth vnto  
bondage / whiche is Agar, for  
moūte Syna is called Agar  
in Arabia, and bōdzeth vpon  
the cyte whiche is now Jeru-  
salem, and is in bōdage with  
her chyliden. But Jerusalem

**In Englyshe. Fo. xliij.**

whiche is aboue / is fre which  
is the mother of vs al, for it is  
wyrtten, reioyce thou bareyn  
that bearest no chyliden. bryke  
forth and cry thou þ̄ traualest  
nat, for þ̄ desolate hath many  
mo chyliden then she whiche  
hath an husband. Brethzē we  
are after the maner of Isaac  
chyliden of promyse, but as thē  
he that was bozne carnally, p-  
secuted hī that was bozne spi-  
ritually. Euen so is it now, ne-  
uerthelesse what sayth þ̄ scrip-  
ture. Cast away the bond wo-  
man and her sōne. for the sōne  
of the bond womā shal nat be-  
heye with the sonne of the fre  
woman. So then brethzē / we  
are nat chyliden of the bonde  
woman, but of the free womā.

**¶ The Gospell on mydlynte**  
Sondaye. The. vj. chapī-  
ter of Johan. A.

**I**esus wente his waye ouer  
the see of Galyle nye to a  
cytpe called Tiberias, and a  
greate multytude folowed hī  
because they had sene the my-  
racles that he dōd on them  
whiche were dyslealed. Iesus  
went vp into a mountayne, &  
there he sat w̄ his disciples, &

D. ij.

Castel.

**The Pystles & Gospels.**

After a feast of the Jues was nye. Then Iesus lyfte vp his eyes and sawe a great compa ny come vnto hym and sayde vnto Philyp, whense shal we bye breade that these myght eate. This he sayde to proue hym, for he hym selfe knewe what he wold do. Philyp answered hi. Two hondzeth peny worth of breade are nat sufficient for them that euery man myght haue a lytle. The saide vnto hym one of his disciples Andzewe Simon Peters bro ther. There is a lad here, whiche hath. v. barly loues, & .ij. fyshes but what is þe amonge so many, Iesus sayde, make þe people to lye dwne there was muche haye in the place. And the men sat downe, in nombze about fyue thousande. Iesus toke the breade, & gaue thankes. And gaue to the disciples And his disciples, to the that were set dwne. And lyke wyse of the fyshes, as much as they wolde, when they had eaten ynough, he sayde vnto his disciples, gather vp þe broke meate that remayneth, that nothing be lost. They gathered it togy

**in Englyshe.**

ther and fylled. xij. baskettes with the broken meate of þe. v. Barlye loues, whiche broken meate remayned vnto them þe had eaten. Then thole men when they had sene the myracle that Iesus dyd, sayd. This is of a truth, the prophet whiche shal come into the worlde ¶ The Pystle on passion Sō day. The. ix. chapiter to the Hebrues. C.

**B**ethzen Christ beyng an hye preest of good thinges to come came by a greter and a moze perfite tabernacle, nat made with handes, that is to say nat of this maner bilding neyther by the blode of Gotes and Calues / but by his owne blode / he entred ones for al in to the holy place & founde eternal redēpcion, for if the blode of Oxen & of Gotes / and the ashes of an Heyfer whē it was spryncled / purified þe vnclene as touching the purefyng of the fleshe / howe muche moze shal the blode of Christ (which thozow the eternal spirite, of fred him selfe without spot to god) pouрге out consciences from deade workes, for to serue the

**The Bystles & Gospels.**

the luyng god / and for this cause is he the medyatoure of the newe Testament, that thou rowe death which chaused for the redempcyon of those trespassyons that were in þe fyrst Testament they whiche were called myght receyue the promple of eternal inheritaunce.

**The Gospell on Passyon Sondag. The. viij. cha.**

**of Johan. f.**

**I**esus sayde vnto the company of the Jewes and the hye prestes whiche of you can rebuke me of synne / if I say þe trueth / why do nat ye beleue me / he that is of god / heareth goddys wordes / ye therfore heare the nat / because ye are nat of god. **Thē answered þe Jewes and said vn to him :** say we nat wel, that thou arte a Samaritayne and hast the deuyl **Jes<sup>s</sup> answered :** I haue nat þe deuyl, but I honour my father and ye haue dishonoured me, I like nat myne owne prayse but there is one that seketh & iudgeth. **Merely verely, I say vnto you,** if a mā kepe my saynges, he shal neuer se death. **Then sayd the Jewes to him**

**in Englyshe. Jo. xv.**

now knowe we that thou hast the deuyl. **Abraham is deade,** & also the prophetes and yet þe saiest if a man do kepe my sayng he shal neuer taste death arte þe greater then our father Abraham, whiche is deade, & the prophetes are deade, who makest thou thy selfe? **Jes<sup>s</sup> answered if I honour my selfe,** my honour is nothyng worth it is my father that honozerh me, which ye say is your god / and yet haue ye nat knownen him, but I knowe him, & if I shulde say I knowe him nat, I shulde be a lyer, lyke vnto you, but I knowe him, & kepe his sayeng, your father Abraham was glad to se my day, and he sawe it and reioysed. **Then sayd the Jues vnto hi.** Thou arte nat yet. **I. yere olde,** & hast þe sene Abraham? **Jesus sayde vnto the** Merely verely I say vnto you yet Abraham was, I am. **Thē toke they vp stons** to cast at hi, but **Jesus hyd hi selfe** & went out of the temple

**The Bystile on Palme Sondag. The seconde chapiter to the Philippians. A.**

**D. iij. Brethre**

**The Bytles & Gospels.**

**B**eth, let the same mind be in you, the which was ... i Christ Iesu. whiche seeing i þe shape of god & thought it nat robbery to be equall w god. Neuerthelesse he made hi selfe of no reputacyon, & toke on him the shape of a seruaunt and became lyke vnto men, & was founde in his apparel as a man, he humbled hym self & became obedient vnto death, eue the death of þe crosse, wherfore god hath exalted hym, & gyuen hym a name aboue all names that in the name of Iesus shulde euery knee bowe / both of thinges in heuen, and thynges in erth, and thynges vnder erth, and that al tonges shulde cofesse, þe Iesus Christ is the lord vnto the prayse of God the father.

**The passion on palme Sō day. The. xxvi. chapter of Mathewe. A.**

**I**esus saide vnto his disciples ye know that after .ij. dayes shalbe Easter and the sone of man shalbe deliuered for to be crucified, then assembled togyther þe chiefe preestes and the scribes, and the elters

**in Englyshe.**

of the people in to the palays of the hye preest, whiche was called Cayphas. & helde a counsell, howe they myght take Iesus by subtylte, and kyll him / but they sayd, nat on the holy daye, lest any trouble aryse amonge the people, wher Iesus was in Bethany in þe house of Symō the lypper, there came vnto him a womā, which had an alabaſter box of precyous oymtmente, and powred it on his heade as he sat at þe bourd when his dysciples sawe that they had indygnacyon, sayenge / what neded this wastee this oymtmente myght haue ben wel solde, and gyuen to þe poze, when Iesus vnderstode that he sayde to the why trouble ye the woman. She hath wrought a good worke vpon me, for ye shal haue poze folke alwayes w you, but me shal ye nat haue alwayes. And in that she casted this oymtment on my body, she dyd it to burye me with al. Merely I saye vnto you, where so euer this gospel shalbe pached through out al the world, there shal al so this that she hath done, be tolde

## The Byssles & Gospels.

tolde for a memoꝝpall of her. The one of the twelue, called Judas yscarioth wente vnto the chiefe pꝛiestes, & said, what wyl pou gyue me, and I wyl deliuer him vnto you, & they appoynted vnto hi thyrty peces of siluer, & from þe tyme he sought oportunitie to betraye hi. The first day of swete byed the disciples came to Jhesus sayenge vnto him where wylte þe that we pꝛepare for the to eate the Paschal lambe, & he saide go into the cyte, vnto suche a man, & say vnto hym the mayster sayth my tyme is at hande I wyl kepe myn Easter at thy house with my disciples, and þe disciples dyd as Jhesus had apointed them, and made redy the Easter lambe, whē the eue was come, he sat downie with þ. xij. And as they did eate he saide. Verely I say vnto you that one of you shall betraye me, and they were exceding sorrowfull, and began euery one of them to say vnto him, is it I maister, he answered & said he that depeth his hande vnto me in the dishe shall betray me the sonne of mā goeth as it is

in Englyshe. To. xviij. wyrtten of him, but who be to that man by whom the sone of man shall be betrayed, it had be good for þe man, if he had neuer ben boꝛne. Then Judas whiche betrayed him, answered and said. Is it I maister he said vnto him þe hast said, as they dyd eate, Jhesus toke breade & gaue thankes, brake it, and gaue it to the disciples and said, take, eate, this is my body and he toke the cup, and thanked, & gaue it them, saying dꝛynke of it euery one, for this is my blode of þe new Testament, & shall shed for many, for the remysion of synnes I saye vnto you, I wyl nat dꝛynke hensforth of this frute of the vine tre, vntyl that day when I shall dꝛynke it new w you in my fathers kingdome and when they had said grace they went out into mount Olyuete. The sayd Jhesus vnto the al ye shall be offēded by me ths nyght for it is wyrtten I wyl smyte the shepeherd, & þe shepe of the flocke shall be scattered abrode, but after I am rylē a gayn, I wyl go before you into Galile. Peter answered & said vnto

**The Bytles & Gospels.**

vnto hi, though al men shulde be offended by the, yet wold I neuer be offended. Iesus said vnto him, Verely, I say vnto the, þ̄ this same nyght befoze the cocke crowe þ̄ shalte deny me thryse. Peter sayd vnto hi if I shulde dye w̄ the, yet wold I nat deny the, lykewyse also sayde all the dysciples. Then went Iesus with them into a place whiche is called Gethse mane, and sayde vnto the dysciples, syt ye here, whyle I go and pray yonder, and he toke with him Peter & the two sonnes of Zebede, and began to waxe sorowful, and to be in agony. Thē sayde Iesus vnto them, my soule is heuy euē vnto the deth, tary ye here & watche with me. And he went a lytell aparte, and fel flat on his face, and prayed sayeng. O my father if it be possible, let this cuppe passe frō me: neuertheless, nat as I wyl, but as thou wylte, and he came vnto the disciples, & founde thē a slepe & saide to Peter. What coulde ye nat watche w̄ me one houre watche and pray that ye fall nat into tēptacyon, the spirite

**in Englyshe.**

is wyllynge, but the fleshe is weake. He wente away ones moze & prayed sayenge. O my father if this cup cā nat passe away from me / but þ̄ I drink of it, thy wyl be fulfilled, and he came and found thē a slepe agayn, for their eyes were heuy, and he left them and went agayne and prayed the thyrde tyme, sayeng the same wordes. Then came he to hys disciples and said vnto thē. Slepe hēs forth and take your rest, take hede the houre is at hande, & the sōne of man shalbe betrayed into the handes of synners. Kysse let vs be goyng, behold he is at hand þ̄ shal betray me whyle he yet spake, lo Judas one of the twelue came & with hym a great myltitude / with swerdes and staues / sente frō the chyef of the prestes and elders of the people, and he that betrayed hym / had gyuen thē a token, sayenge who so euer I kysse, þ̄ same is he, lay handes on hym. And forthwith al he came to Iesus, and sayde. Hayle mayster. And kissed hi, and Iesus sayde vnto hym. Frende wherfoze arte þ̄ come.

Then.



# The Bytles & Gospels

Then came they and layd handes on Iesus and toke hym. And beholde one of them whiche were with Ies<sup>s</sup> stretched out h<sup>i</sup>s hand & drewe h<sup>i</sup>s swerde and stroke a seruaunte of the hye prest and smote of h<sup>i</sup>s eare. Then sayde Iesus vnto him, Put vp thy swerde ito his she- the/ for al that lay hande on þ<sup>e</sup> swerde/ shal peryshe with the swerde/ eyther thinkest þ<sup>e</sup> that I can nat nowe pray to my father and he shall gyue me mo the. xij. legions of angels, but howe the shulde þ<sup>e</sup> scriptures be fulfyllled/ for so muste it be. The same tyme sayd Iesus to the multitude, ye be come out as it were vnto a thefe with swerdes & stauces for to take me/ I sat dayly techynge in þ<sup>e</sup> temple among you, & ye toke me nat. Al this was done that the scriptures of the prophet myght be fulfyllled. Then all the disciples forsoke him, and fledde. And they toke Iesus & led hym to Cayphas the hye prest, where the scribes & elders were assembled, & Peter folowed him a far of, vnto þ<sup>e</sup> hye preestes place. And wente

in Englyshe. Fo. xbiij.

in/ and sat with the seruaunt; to se the ende. The cheyfe prestes, and the elders, and al the counsell/ sought fals wytnes agaynst Iesus for to put him to death/ but founde none/ in so muche that whē many fals wytnesses came, yet founde they none. At þ<sup>e</sup> last came two fals wytnesses and sayd, Th<sup>e</sup> felowe sayd I can destroy the temple of god and buylde it a gayne in. iij. dayes. And the cheyfe prest arose & said to h<sup>i</sup>/ answerest thou nothing, how is it that these bere witness a gaynste the. But Iesus helde his peace. And the cheyfe prest answered and saide to him I charge þ<sup>e</sup> in the name of the lyving god /that þ<sup>e</sup> tel vs whether þ<sup>e</sup> be Christ þ<sup>e</sup> sōne of god. Iesus saide to him, thou hast sayd/ neuertheles I say vnto you/ here aft<sup>r</sup> shall ye se þ<sup>e</sup> sōne of man/ sittynge on the ryght hande of power, and come in the cloudes of the skye. Then the hye prest rent his clothes, sayeng. He hath blasphemed, what nede we of any mo wytnesses, beholde nowe ye haue herde his blasphemye, what

E. j. thinke

## The Byttes & Gospels.

chynke ye. They answered & sayde he is worthy to dye, the spatte they in his face, & buffeted hym with fystes, & other smote hym with the palme of theyr handes on the face, sayenge. Tel vs þ̃ Christ, who is he þ̃ smote the. Peter sat wout in the palays / and a damsell came to hym sayenge. Thou also wast with Iesu of Galyle but he denied befoze the al sayeng, I wote nat what þ̃ sayest when he was gone out into þ̃ porche, another wenche sawe him, and sayd vnto them that were there. This felowe was also with Iesu of Nazareth, & agayn he denied with an othe þ̃ he knewe nat the man. And after a whyle came vnto hym they that stode by, and said vn to Peter. Surely thou art euē one of them, for thy speech be wyapeth the. Then began he to curse / and to sweare that he knewe nat the mā, and immediately the cocke crewe, & Peter remembred the wordes of Iesu whiche said vnto hym / Befoze the cocke crow þ̃ shalt deny me thryse. And went out at the wyres, and wept bitterly

## in Englyshe.

When the moornyng was come all the cheyf prestes and the elders of the people held a counsell agaynst Iesu, to put hym to deth, & brought him bound and delyuered hym vnto Pontius Pilate the debyte. The when Judas which betrayed hym, saw that he was condemned, he repented hym self. And brought agayn the. xxx. plat of syluer to þ̃ hye prests and elders sayeng. I haue synned / betrayeng the innocent blode And they said what is that to vs, se thou to þ̃. And he caste downe the syluer plat in the temple and departed, and wept and honged hym selfe / and the cheyfe prestes toke the syluer plat, and said / It is nat lawfull for to put them into þ̃ treasury, because it is the pryce of blode, and they toke counsell, and boughte with the a poyses felde to burye straungers in / wherfoze the felde is called þ̃ felde of blode vnto this daye. Then was fulfilled þ̃ whiche was spoken by Jeremy the prophete sayeng / & they toke. xxx. syluer plates / the pryce of hym that was valued; whom they boughte

## The Byttles & Gospels.

bought of the chyldre of Isra-  
el, and they gaue them for the  
potters felde, as the lord ap-  
pointed me. Ies<sup>s</sup> stode before  
the debite, and the debite axed  
hym sayeng. Arte y the kynge  
of the Jewes. Iesus sayde vn-  
to hym. Thou sayest, and whē  
he was accused of the cheyfe  
prestes & elders, he answered  
nothyng. Then sayde Pilate  
vnto hi, herest thou nat howe  
many thinge they lay against  
the, and he answered to hym  
neuer a worde in so much that  
the debite meruayled greatly.  
At the feast y debite was wot  
to delpyer vnto y people a pri-  
soner, whom they wold desyre.  
He had the a notable prisoner  
called Barrabas, and when  
they were gathered togyther,  
Pilate sayd vnto them: whe-  
ther wyll ye that I, gyue lose  
vnto you / Barrabas or Ies<sup>s</sup>  
whiche is called Christ, for he  
knewe well that for eny they  
had delpyered him. When he  
was set downe to gyue Iudge-  
ment his wyfe sent to hym say-  
enge. Haue thou nothyng to  
do with that iuste man, for I  
haue suffred many thinge this

in Englyshe. Fo. xbiij.

daye in a dreame aboute him.  
But the cheyfe prestes and the  
elders had perswaded the peo-  
ple that they shulde axe Bara-  
bas / and shuld distroy Iesus.  
The debite answered and  
said vnto them. Whether of y  
twayne wyll ye that I let lose  
vnto you, and they sayd Bar-  
rabas. Pilate sayde vnto the  
what shal I do then with Je-  
sus, whiche is called Christ.  
They al sayde to hym, let him  
be crucified. Then sayde the  
debite: what euil hath he done.  
And they cryed the more, say-  
eng, let him be crucified. Whē  
Pilate sawe that he preuailed  
nothyng, but that more busy-  
nes was made, he toke water  
and walsshed his hādes before  
the people, sayeng. I am inno-  
cēt of the bloode of this iust per-  
son. And that ye shal se. Then  
answered al the people & saide.  
His bloode be on vs, and on our  
chyldre. The let he Barrabas  
lose vnto them, and scourged  
Iesus & delpyered him to be  
crucified. The souldiours  
of the debite toke Iesus vnto  
the cōmen hall. And gathered  
vnto hym all the cōpany, and

E.ij. they

## The Bytles & Gospels

they strypped hym, and put on hym a purple robe. And plat-  
ted a crowne of thornes, & put  
vpon his heade, and a rede in  
his ryght hande. And bowed  
they knees befoze hym / and  
mocked hym / sayenge / Hail  
kyng of the Jewes, and spyt  
ted on hym / and toke the rede  
and smote hi on the head. And  
when they had mocked hym /  
they toke the robe of hi again  
and put his owne rayment on  
hym / and led hym a waye to  
crucify hi. And as they came  
out / they founde a man of Cy  
ren, named Symon, him they  
compelled to beare his crosse.  
And whē they came vnto the  
place called Golgotha, that is  
to say / a place of deade mens  
sculles they gaue hi vyner  
to drynke mengled with gall /  
and when he tasted therof he  
wolde nat drynke, when they  
had crucified him, they parted  
his garmentes, & dyd cast lot  
tes to fulfyl that was spoken  
by the prophet. They deuided  
my garmentes among them /  
and vpon my vesture did cast  
lottes & they sat and watched  
hym there, & they set vp ouer  
his

## In Englyshe.

his hed the cause of his death  
wryten. This is the kyng of  
the Jewes, & there were two  
theues crucified with him one  
on the right hande, & another  
on the lefte. They that passed  
by reupled hym, waggyng  
they heades, & sayeng. Thou  
that destroyest y temple of god  
and buyldest it in thre dayes,  
saue thy selfe if thou be y sone  
of god, come downe from the  
crosse, lykewyse also the hye  
preestes mockyng hym, with  
the scrybes and elders sayde.  
He saued other, himself he can  
nat saue, if he be the kyng of  
Israel, let hi now come down  
from the crosse, and we wyl be  
leue him, he trusted in god, let  
hym delyuer hym now, if he  
wyl haue him / for he sayde I  
am the sone of god. That same  
also y theues which were cru-  
cified with hym / caste in his  
teeth, from the syxt hour was  
there darknes ouer al y lande  
vnto y ninth hour. And about  
the nynt houre Ies<sup>us</sup> cried w  
a loud voyce, sayeng. Ely Ely  
Lama Sabathany. That is to  
saye. My God / my God / why  
hast thou forsake me. Some of  
them

## The Byttes & Gospels.

them that stode there, when they herde þe, sayd. This man calleth for Helyas. And strait way one of them ranne & toke a sponge & fylled it full of bynegre, and put it on a rede, & gaue hi to drynk. Other sayd let be, let vs se whether Helyas wyl come and delyuer him. Jhesus cried again with a loud voyce and yelied by the ghost. And beholde the bayle of the temple did rent in twayne, fro the toppe to the bottome. And the erth did quake. And þe stonnes dyd rent, and graues dyd open, and the bodie of many saintes whiche slepte, arose & came out of the graues aftir Resurreccyon, and came in to the holy cite, & appered vnto many. When the Centurion & they that were with him wat- chynge. Jhesus, sawe the earth quake & those thinges whiche happened, they feared gretly sayeng, of a surety this was þe sone of god. And many womē were there, beholdyng hym a sarte of whiche folowed Jhesus from Galile, ministring vnto hi. Among whiche was Mary Magdaleyne, & Mary the

in Englyshe Fo. lxx.

mother of James and Ioses, & the mother of Zebedes chyl- dren. whē the euen was come there came a ryche mā of Ara- mathia named Ioseph, which same also was Jhesus discipule. He wente to Pylate and beg- ged the body of Jhesus. Then Pylate comaunded the body to be delyuered, and Iosephe toke the body and wrapped it in a clene lynnyn clothe, & put it in his newe tōbe, whiche he had hewe out euē in the rocke. And rolled a great stone at þe doore of the Sepulchre, & dep- ted. And there was Marye Magdaleyne and the other Mary syttinge ouer agaynst the Sepulchre.

**C** The Gospel on Palme Sondaye.

**T**he next day that folow- eth good fryday, the hye preestes & Pharyses got them selues to Pylate & sayde. Sir we remembre, þe this deceyuer sayde whyle he was yet alyue. After. iiii. dayes I wyl aryse agayn. Commaunde therfore the Sepulchre be made sure/ vntyl the thyrde day, lest per- auenture his disciples come &

C. iij. steale

**The Pystles & Gospels.**

steale hym away, and say vnto the people, he is rylen from death, and the laste errour be worse then þ first. Pylate sayd vnto them. Take watchemen go and make it as sure as ye can. And they went and made the sepulchre sure with watchmen, and sealed the stone.

**The Passyon on good frydaye. The .xviii. chappiter of Johan. A.**

**I**esus wēt forth w his disciples ouer the broke Cedron where was a gardeyne, into þ which he entred with his disciples. Judas also, which betrayed him knew the place for Jhesus oftymes resorted thither with his disciples. Judas the after he had receyued a bonde of men, and mynsters of the hye prestes and Pharises cam thither with lanternes & fyre bondes, and wepons. Then Jhesus knowyng al thinges þ shulde come on hi, went forth and sayde vnto them. Whom seke ye. They answered hym. Jhesus of Nazareth. Jhesus said vnto the. I am he. Judas also which betrayed him, stode w them, but as sone as he had

**in Englyshe.**

saide vnto them I am he they went backwardes & fel to the grounde & he asked the again. Whom seke ye. They said. Jhesus of Nazareth. Jhesus answered & I sayde vnto you, I am he / yf ye seke me / let thes go thei way, þ the sayeng might be fulfylled whiche he spake. Of them whiche thou gauest me, haue I nat loste one. Symon Peter had a sworde, and dreyed it, & smote the hye prestes seruaunt & cut of his ryght eare. The seruaunt name was Malchus. Then sayde Jhesus vnto Peter put by thy swerde into þ sheath shal I nat drink of the cuppe which my father hath giuen me. The the company and the captayne, and þ ministers of the Jewes, toke Jhesus & bounde hym, and led hun away to Anna first, for he was father in lawe vnto Cayphas whiche was þ hye prest þ same yere Cayphas was he þ gaue counsel to þ iues that it was expedient, that one man shuld dye for the people. And Symon Peter folowed Jhesus & another disciple, that disciple was knowe of þ hye prest, and



## The Epistles & Gospels:

and went in with Iesus in to the palays of the hye prest but Peter stode at the doze wout. Then went out the other disciple, which was knowen vn to the hye preste, and spake to the damsell that kept the doze and brought in Peter. Then sayd the damsel that kept the doze, vnto Peter. Art nat thou one of this mans disciples, he sayd. I am nat. The seruantes & the ministers stode there and had made a fyre of coles, for it was colde, and they warmed them selues. Peter also stode amonge them, and warmed hym selfe. The hye preste asked Iesus of his dysciples & of his doctrine. Iesus answered hym & I spake openly in þe woꝛlde, I euer taught in the Synagoge and in the temple whither al the Jewes resorted and in secrete haue I sayd no thyng, why axest thou me, axe them which herde me, what I sayd vnto them, beholde they can tel what I sayd. When he had thus spokē, one of the ministers whiche stode by smote Iesus on the face sayeng, answeredst thou the hye preste so,

in Englyshe. **To. xx.**

Ies<sup>s</sup> answered hi. Yf I haue euyl spoken beare wytnesse of the euyl, yf I haue wel spoken why smytest thou me. And An nas sent him bound vnto Caiphas the hye preste. Symon Peter stode and warmed him selfe, and they sayd vnto him. arte þ nat also one of his disciples. He denyed it and sayde. I am nat. One of the seruaunt<sup>s</sup> of the hye preste his colē whose eare Peter smote of, saide vnto hym/dyd nat I se the in the gardeyn with him. Peter denied it agayne, & immediatly the cocke crewe. The led they Iesus from Caiphas into the hall of Judgemente. It was in the moꝛnyng, and they the selues wente nat in to the iudgement hal, lest they shulde be defyled, but that they myght eate the Paschall lābe. Pylate then went out vnto them, and sayd. What accusacion bring ye agaynst this man. They answered and saide vnto him yf he were nat an euyl doer, we wolde nat haue deliuered hym vnto the. Then sayd Pylate vnto them, take ye him, & iudge hi after your owne law.

Then

## The Pystles & Gospels

Then the Iues sayde vnto hi it is nat lawfull for vs to put any man to deth. That þ̄ woꝝ des of Iesus myght be fulfylled, which he spake, signifiēg what deth he shulde dye. The Pylate entred into the iudgemente hall agayne and called Iesus and said vnto him. Art thou the kyng of the Iewes, Iesus answered & sayest thou that of thy selfe, or dyd other tel it þ̄ of me. Pylate answered. Am I a Iewe. Thin owne nacion and hye pꝛeestes haue deliuered þ̄ vnto me. What hast thou done. Iesus answered. My kyngdome is nat of this world. If my kyngdome were of this world, then wolde my mynisters surely fyght that I shulde nat be delyuered to the Iewes. But now is my kyngdome nat from hense. Pylate sayde vnto hym. Arte thou a kyng. Then Iesus answered. Thou sayest that I am a king for this cause was I boꝛne, & for this cause came I into the world, that I shuld bere wꝛtnesse vnto the truth, and all þ̄ are of the truth here my boyce, Pylate saide vnto hi, what

## in Englyshe.

thyng is truth, and when he had sayde that, he went out agayne vnto the Iewes, & said vnto them. I fynde in him no cause at al. Ye haue a custome that I shuld delyuer you one lose at Easter. Wyl ye that I lose vnto you the kyng of the Iewes. Then cryed they all agayne sayenge. Nat him but Barrabas, þ̄ Barrabas was a robber. The Pylate toke Iesus and scourged hym, & the souldiours wounde a crowne of thornes & put on his heed, and they dyd on him a purple garmēt, and said. Hail kyng of the Iewes, and they smote hym on the face. Pylate went forth agayne, and sayde vnto them. Beholde I byngge hym forth to you, þ̄ ye may knowe that I fynde no faute in him. The came Ies<sup>us</sup> forth wearig a crowne of thorne and a robe of purple, & Pylate said vnto them beholde the man. When the hye pꝛeestes and ministers sawe him, they cried sayenge, Crucifye him, crucifye hi. Pylate sayd vnto them. Take ye hym and crucifye hym, for I fynd no cause i hi. The Iues answered

## The Bylles & Gospels.

answered him, we haue a law  
 & by our lawe he ought to dye  
 because he made him selfe the  
 sone of god. Whē Pilate herd  
 the sayeng, he was the moze a  
 frayde, and went agayne into  
 the iudgement hal, and sayde  
 vnto Iesus. Whē art thou  
 but Iesus gaue hym none an-  
 swere. Thē Pilate sayd vnto  
 hym, speakest þu nat vnto me /  
 knowest þu nat, that I haue  
 power to crucyfie þu, and haue  
 power to lose þu. Iesus answe-  
 red. Thou couldeste haue no  
 power at al against me, except  
 it were gyuen the from aboue.  
 Therfore he þu deliuered me  
 vnto the, is moze i synne, & frō  
 thesforth sought Pilate mea-  
 nes to lose hym, but þu Jewes  
 cryed sayeng, Vt thou let hym  
 go, thou art nat Césars frend  
 for who soeuer maketh hym  
 selfe a kyng, is agaynst Cesar.  
 Whē Pilate herd þu sayeng, he  
 brought Iesus forth and sat  
 dwne to gyue sētece in a pla-  
 ce called þu pauement / but in  
 the Hebrew tong, Gabbatho.  
 It was the Saboth eue which  
 falleth in þu easter feast, and a  
 houte the, vij. houre, he sayde.

in Englyshe. Jo. xxi.  
 vnto the Jewes, behold your  
 kyng. They cryed away with  
 him away w him crucyfie hi  
 Pilate saide vnto them, Shall  
 I crucyfie your kyng. The  
 hye prestes answered we haue  
 no kyng but Cesar. Then de-  
 lyuered he him vnto them, to  
 be crucyfied, & they toke Ies⁹  
 and led hym away and he ba-  
 re his crosse, & wente forth in  
 to a place called þu place of tred  
 mens sculles, which is named  
 i Hebrew golgotha, wher they  
 crucified hym, & two other w  
 hym, on eyther syde one, & Je-  
 sus in the middes, and Pilate  
 wrote his tittle, & put it on the  
 crosse. The wryting was. Ies⁹  
 of Nazareth king of þu Jewes.  
 This tittle redde many of the  
 Jewes, for þu place wher Ies⁹  
 was crucified, was nye to the  
 Cytie. And it was wryten, in  
 Hebrew, Greke, & Laten. Thē  
 sayde the hye Prestes of the  
 Jewes to Pilate. Wryte nat  
 kyng of the Jewes, but that  
 he sayde I am Kyng of the  
 Jewes. Pilate answered. What  
 I haue wryten þu I haue writē.  
 Then the souldyours, when  
 they had crucyfied Ies⁹ toke  
 I. i. his

## The Byttles & Gospels.

his garmentes & made foure partes, to euery souldpoure a parte, and also hys cote, the cote was wout semie wrought vpon thowowe out, and they said one to another, let vs nat deuide it, but cast lottys who shal haue it. That the Scripture might be fulfilled, which sayeth. They parted my raimēt among thē, & on my cote did cast lottys and y<sup>e</sup> souldiours did suche thiges indee. There stode by y<sup>e</sup> crosse of Iesus his Mother, and hys mother syster, Mary the wyfe of Cleophas and Mary Magdaleyne. When Iesus sawe his mother and y<sup>e</sup> disciple stāding whō he loued he said vnto his mother. Woman beholde thy sōne. Then sayd he vnto the disciples, beholde thy mother, and from y<sup>e</sup> houre the disciple toke her for his owne. After that whē Iesus perceyued that all thyngs were perfurmed that the scripture myghte be fulfilled / he sayde / I thyrste / there stode a vessell full of Wyneger by / and they fylled a sponge with wyneger, and woude it about with y<sup>e</sup> salue / and put it to his

## in Englyshe.

mouth, as sone as Iesus had receyued of the Wyneger he sayde it is fynished, and bowed his heade and gaue vp y<sup>e</sup> gost. The Jewes thē because it was the Saboth euen that the bodyes shuld nat remaine vpon the crosse on the Saboth day, for the Saboth day was an hye day, besought Pylate that they legges myght be broken and that they might be taken downe. Then came y<sup>e</sup> souldiours and brake the legges of y<sup>e</sup> fyrst, & of the other which was crucified with Iesus but when they came to Iesus and sawe that he was dead already they braken at his legges, but one of the souldiours with a spere thrust him into the syde, and forthwith came there out blode & water, & he that sawe it bare recorde, and his recorde is trewe, and he knoweth that he sayeth true, that ye myght beleue also. These thyngs were done that the scripture shulde be fulfilled. Ye shal nat break a bone of hi, & againe another Scripture sayeth. They shal loke on him, whom they p<sup>er</sup>sed.

\* The gospel on good fryday

After

## The Bystles & Gospels

**A**fter that Ioseph of Aramathia, whiche was a discipyle of Iesus, but secretly for fere of þe Jewes, besought Pilate þe he might take dōwne the body of Iesus and Pilate gaue him licence, & there came also Richodenius whiche at the begynnynge came to Ies<sup>us</sup> by nyght & brought of Myrr and Aloes mingled togyther about an. C. pounce weyght. The toke they the body of Iesu & wounde it in lynnyn clothes w<sup>ith</sup> the odour, as þe maner of the Jewes is to bury, & in þe place where Iesus was crucified was a gardeyn & in þe gardeyn a newe sepulchre wherē was neuer man layde. There layde they Ies<sup>us</sup> because of the Jewes Sabboth euen for the Sepulchre was nye at hande

**The Bystle on Easter day**  
the. i. Bystle to the Corynthyans. The. v. chap

**B**rethren pourge þe olde leue, þe ye may be newe tow as ye are swete breade. For Christ our Easter lambe is offered vp for vs. Therfore let vs kepe holyday, nat with olde leuen, neyther with the le-

in Engylshe. fo. xxiij.

uen of malyciousnes, and wickednes, but w<sup>ith</sup> the swete brede of purenes and truth.

**The Gospel on Easter day**  
The. xvi. cha. of Marke. A.

**M**ary magdalayne, & Mary Jacobi and Salome, bought odours, þe they might come and anoynt Iesus. And early in the moornyng the next day after the Sabboth daye / they came vnto þe Sepulchre, when the sone was risen and they said one to another, who shal rolle vs away þe stone fro the wyche of the Sepulchre. And whē they looked, they saw how the stone was rolled away, for it was a very great one. And they went into the Sepulchre, & sawe a yonge man syttinge on the ryght syde clothed in a lōg white garmēt & they were abashed. And he sayde vnto the, be nat affrayd, ye seke Iesus of Nazareth whiche was crucified, he is risen he is nat here, beholde the place where they put him but go your way and tell his disciples, & name-ly Peter. he wyl go before you into Galyle, there shall ye se him as he sayde vnto you.

I. ij. The

The Bytles & Gospels.

**T**he Bytyle on the Monday i þe Ester weke. The .x. cha of the Actys of the Apostles. f.

**P**eter stode vp among the people & sayde vnto them ye know wel that Ihesus Christ was preached throughtout all Iury, and began in Galile, after baptyeme which Iohn preached, howe god anoynted Iesus of Nazareth with the holy ghoste, & with power. Which Iesus wet about wyng good & healyng al that were oppressed of the deuyls for god was w hym & we are wytnesses of al thinges, whiche he dyd in þe laude of the Jewes and at Ierusalem, whome they slewe, & hong on tree, hym god rayled vp the thyrde day, and shewed him onely, nat to al the people but vnto vs wytnesses cholen befoze of god, which eate and dranke w hym, after he arole fro deth. And he comaunded vs to preache vnto þe people & testifye þe it is he that is ordeined of God a iudge of quicke and dead. To hym gyue all the prophetes wytnes, that thowhe his name shal receyue remissio of synnes all þe beleue in hym.

in Englyshe.

**T**he Gospel on the Mondaye in the Easter weke. The xxiiij. cha. of Luke. B.

**T**wo of þe dysciples of Iesus went that same daye to a castel whiche was fro Ierusalem about .lx. forlonges, called Emaus, & they talked togyther of al these thinges þe had happened. And it chaunced as they comoned togyther & reasoned, þe Iesus hym selfe drewe nere, & went with them but they eyes were holden that they coulde nat knowe hym & he sayd vnto them. What manner of communycacions are these that ye haue one to another as ye walke and are sad. And þe one of the named Cleophas answered and said vnto hi, art thou onely a straunger in Ierusalem, & hast nat knownen the thinges whiche haue chaunced there i these dayes, to whome he sayde what thinges & they said vnto him of Iesus of Nazareth which was a prophete myghty in dede & word befoze god and all the people. And how the hyc prestes and our rulers deliuered him to be condempned to death and haue crucified



**The Bytels & Gospels.**

crucified hym, but we trusted  
that it shuld haue ben he that  
shulde haue delyuered Isra-  
el. And as touchynge al these  
thinges, to day is euen the. iij.  
day, that they were done, ye &  
certaine women also of our cō-  
pany made vs astonied, whi-  
che came erly vnto the Sepul-  
chre & found nat his body and  
came sayenge þ they had sene  
a vision of angels, which said  
that he was alyue, & certayne  
of them whiche were with vs  
went theyr way to the Sepul-  
chre, & founde it euen so as the  
womē had sayd / but him they  
sawe nat. And he sayde vnto  
them. O folles & slowe of herte  
to beleue all that the prophetes  
haue spoken, ought nat christ  
to haue suffred these thynges  
and to entre into his glozpe.  
And he began at Moles & at  
all the pphetes & interpreted  
vnto the in al scryptur which  
were witen of hi & they drew  
npe vnto the castel which they  
went to, & he made as though  
he wolde haue gone further /  
but they constrained him say-  
ing, abide with vs for it draw-  
eth towardes night & the day

**In Englyshe. Fo. xliij.**

is far passed, and he wente in.  
To tary w them, & it came to  
passe as he sat at meate w the  
he toke breade, blessed it, bra-  
ke and gaue vnto the & theyr  
etes were opened, & they knew  
him, and he vanysshed out of  
theyr syght, and they sayde by  
twene the selues, did nat oure  
hertes burne w in vs, whyle  
he talked with vs by the way  
& as he opened to vs the scrip-  
tures. And they arose by the  
same hour & retourned agayn  
to Jerusalem & founde the e-  
leuen gathered togyther and  
them þ were with the, whiche  
sayde the lord is risen in dede  
and hath appered to Symon  
and they tolde what thynges  
was done in the waye / and  
howe they knewe hym in bre-  
kynge of the breade.

**C** The Bytyle on the teweys-  
day in the Easter weke. The  
xliij. cha. of þ Actes of þ Apo. **C**  
**P**aul stode by and becke-  
ned with the hande & said  
Ye men and brethzen chyldzen  
of the generacion of Abrahā  
and who so euer amonge you  
feared god, to you is this word  
of saluacyon sent. The inha-  
biters

**The Bystles & Gospels.**

biters of Ierusalem & their rulers, because they knewe hym nat, nor yet þ̄ voyces of the p̄phetes which are red euery la. both daye they haue fulfyllled thē i cōdēpnyn g hī. And when they founde no cause of death in him, yet desyred they Pylate to kil him, & when they had fulfyllled al that were wrytten of hym, they toke hym downe from the tree, and put hym i a Sepulcre. But god rayled hī agayn frō deeth, & he was sene many dayes of them which came with hym from Galyle to Ierusalem, which are his witnessses vnto þ̄ people. And we declare vnto you, howe that þ̄ promyse made vnto þ̄ fathers god hath fulfyllled vnto vs theyr chyl dren/ in that he rayled vp Iesus agayne.

**The Gospel on tēwisday i the Easter weke. The. xxiii. chapiter of Luke. f.**

**I**esus him selfe stode in the myddes of his dysciples & saide vnto thē, peace be w you. And they were abashed and a frayde, supposynge that they had sene a spirite. And he said vnto them, Why are ye troubled, & why do thoughtes arise

**in Englyshe.**

in your hertes, beholde my handes and my fete, that it is euē my selfe hādle me & se, for sp̄rites haue nat fleshe & bones as ye se me haue and when he had thus spokē he shewed thē his handes & his fete, & whyle they yet beleued nat for ioy/ & wondred, he sayde vnto them/ haue ye here any meate, and they gaue him a pece of a broyled fysh, and of an hony cōbe & he toke it & ate it befoze thē and he said vnto them. These are the wordes which I spake vnto you, whyle I was yet w you that all must be fulfyllled which were wrytten of me in þ̄ lawe of Moles, & in þ̄ prophe tes, and in the Psalmes. Thē opened he their wryttes, & they might vnderstāde þ̄ scriptur, and sayd vnto thē, thus is it writē, & th⁹ it behoueth Chyrist to suffere, and to ryle agayne from death the. iij. day. And þ̄ repentaūce and remysyon of synnes shulde be preached in his name among al nations.

**The Bystle on þ̄ wednisday in the Easter weke. The. iij. chapiter of the Actes of the Apostles. C.**

**Peter**

The Bystles & Gospels.

**P**eter openyng his mouth  
sayd ye men of Israel & al  
ye þere god, here þ god of A-  
braham Isaac / & Jacob, the  
god of our fathers hath glo-  
rified his sone Jesus, who þe  
betrained & denied in the þcen-  
ce of Bplate when he had iud-  
ged him to be loled, but ye de-  
nyed the holy and iust, and de-  
sired a murthurer to be gyuen  
you, & kyllled the lord of lyfe  
whom god hath rayled from  
deathe, of the whiche we ate  
wytnesses, and now brythre I  
knowe þ thowowe ignoraunce  
ye dyd it, as dyd also your hed-  
des, but god which shewed be-  
foze by þ mouth of al his pro-  
phetes þ Christ shulde suffre,  
hath thus wyse fulfilled it.  
Repēt therfoze & turne þ your  
synnes maye be done awaye.  
**T**he Gospell on þ wenyf-  
day in the Easter weke. The.  
xxi. chapiter of Iohn. A.

**A**fter that Jesus shewed  
hi selfe again to hys discy-  
ples at þ see of Tiberias. And  
on this wyse shewed he hym  
selfe There were togither Si-  
mō Peter & Thomas whiche  
is called Didim⁹. And Natha-

in Englyshe. Fo. xxiij  
nael of Cana a cyte of Galyle  
and the sōnes Zebedes, &. ii.  
other of the disciples. Simon  
Peter said vnto thē I go a fyl-  
shyng. They sayde vnto hun,  
we also wil go with the. They  
went theyr way and entred in  
to a shyp strayt way and that  
nyght caught they nothyng,  
but whē the moznig was now  
come Jesus stode on the shype  
neuertheles þ disciples knew  
nat that it was Jesus. Jesus  
sayde vnto them, syrs haue ye  
any meate. They aunswered  
him no & he sayde vnto them,  
cast out þ net on the right side  
of the shyp, and ye shal fynde.  
They cast out and anone they  
were nat able to draw it, for þ  
multytude of fyshes. Thē said  
the disciple whome Jesus lo-  
ued vnto Peter, it is the lord  
Whan Symon Peter herde  
þ it was the lord, he gyrded hys  
mantel to hym for he was na-  
ked, and sprāg into the se. The  
other disciples came by shyp/  
for they were nat farre frome  
lande, but as it were two hon-  
dred cubyt⁹ & they drew the  
nette with fyshes. As sone as  
they were come to lande, they  
sawe

## The Bystles & Gospels.

same hote coles & fysh layde  
theron, and breade, Iesus said  
vnto them, byynge of the fyl-  
she which ye haue caught. Si-  
mon Peter stepped forth and  
drew the net to lande full of  
great fyshes an hondzeth and  
liij. & for all there were so ma-  
ny, yet was nat þe net broken.  
Iesus sayde vnto the come &  
dyne. And none of the dyscy-  
ples durst axe him, what arte  
þe, for they knewe that it was  
the lord. Iesus then came and  
toke breade and gaue them /  
and fylshe lykewyle. And thys  
is now the thyrde tyme that  
Iesus appered to his dyscy-  
ples / after that he was rysen  
agayne from death.

**C** The Bystle on the. j. Son-  
day aft Easter day called low  
soday. The. j. Bystle of Iohn  
and the. v. chapi. C.

**M**oste dere beloued bre-  
thren all that is bozne of  
god ouercōmeth the worlde, &  
this is the victory that ouer-  
commeth the worlde, euen our  
fayth, who is it that ouercom-  
meth the worlde, but he which  
beleueth þe Iesus is the sonne  
of god. This Iesus Christ is

## in Englyshe.

he that came by water & blode  
nat by water only, but by wa-  
ter and blode, and it is the spi-  
rite that beareth wytnesse, be-  
cause the spirite is trueth, for  
there are thre which beare re-  
corde in heuen, the father / the  
word, and the holy ghost, and  
these thre are one, for there are  
thre which beare recorde in  
earth. The spirite, the water /  
and bloude, and these thre are  
one, if we receyue the witnesse  
of men, the wytnesse of god is  
greater, for thys is the wytnesse  
of god, whiche he testyfyed of  
his sōne. He that beleueth on  
the sonne of God / hath wytnes-  
se in hym selfe.

**C** The Gospell on the. j. So-  
day after Easter day cal-  
led lowe sonday the. xx.  
chapiter of Iohn. C.

**T**he same daye at nyght /  
whiche was the morowe  
after the Saboth daye, when  
the doores were shutte, where  
þe disciples were assembled to  
gyther for feare of the Jewes  
came Iesus, and stode in the  
myddes, and sayde to them.  
Peace be with you, and when  
he had so sayde, he shewed vnto  
them

**The Bytles & Gospels.**

to them his handes, and his syde. Then were the disciples glad when they sawe the lord. Then sayde Iesus to them agayne. Peace be with you. As my father sent me euen so sende I you, and when he had sayde that, he bryethed on the & saide vnto them. Receyue the holy ghost, who soeuer synnes ye remyt, they are remitted vnto the, and who so euer synnes ye retayne, they are retayned, but Thomas one of the twelue called Didymus, was nat with them when Iesus came, the other disciples sayd vnto hym. We haue sene the lord, and he sayd vnto them, except I se in his handes, the prynte of the nayles, and put my synger in the hooles of the nayles, and thrust my hande in to his syde I wyll nat beleue. And after .viij. dayes agayne, his disciples were within, & Thomas with them. Then came Iesus when the doores were shut and stode in the myddes, and saide Peace be with you, after that sayde he to Thomas, bring thy synger hyther, and se my handes, and brynge thy hande &

**in Englyshe. Jo. xxb.**

thruste it into my syde, and be nat saythlesse, but beleuyng. Thomas answered and sayde vnto hym, my lord & my god. Iesus sayde vnto him. Thomas because thou haste sene me therfore thou beleuest. Happy are they that haue nat sene, & yet beleue. And many other sygnes dyd Iesus in the presence of his disciples, whiche are nat wyrtten in this boke. These are wyrtten that ye myght beleue that Iesus is Christe the sone of man, and that in beleuyng, ye myght haue lyfe thowowe his name.

**C** The Bytyle on the .ij. .v. daye after Easter daye the .j. .pytyle of Peter, the .ij. cha. C.

**M**ost dre beloved brythre Christe suffred for vs, leuyng vs an ensample, that ye shulde folowe hys steppes, whiche dyd no synne, neyther was there gyle founde in his mouth, whiche when he was reupled, reupled nat agayne, when he suffred, he threatened nat, but commytted the cause to hym that iudgeth ryghteously, whiche his owne selfe bare out synes in his body on

**G. j. the**

## The Psalles & Gospels.

the tree, & we shulde be deliuered from synne & shulde lyue i rightwysnes, by whose stryppes we were healed, for we were as shepe goynge astraye, but are now returned vnto & shepherde & byshop of your soules.

**C** The Gospel on the. ii. So day after Easter daye. The. x. chapter of Johan. C.

**I**esus sayde to his disciples I am the good shepherde, the good shepherde gyueth hys lyfe for his shepe, an hyred seruaunt, whiche is nat the shepherd neyther the shepe are his owne, seyth the wolfe comyng and leaueth the shepe and syneth, and the wolf catcheth the and scattereth the shepe. The hyred seruaunt syneth, because he is an hyred seruaunt, and careth nat for the shepe. I am & good shepherde, and knowe mine, and am known of myn As my father knoweth me euē so knowe I my father. And I giue my lyfe for the shepe, and other shepe I haue which are nat of this fold, the also must I byng, that they may heare my voyce, and that there may be one flocke, & one shepherde.

## In Englyshe.

**C** The Psalle on the. iiii. So day after Easter day. The. i. Psalle of Peter the. v. cha. C.

**M**ost dere beloued brethren I beseeche you as straungers and pylgrunes, abstaine from fleschly lustes, whiche fyght agaynste the soule, and se that ye haue honest conuersacyon amonge the Gentyles that they whiche backebyte you as euyl wers may se your good workes and prayse god in the day of visytacyon, submit your selues vnto all manner ordinaunce of man for the lordes sake, whether it be vnto the kynge as vnto the cheyfe heed, cyther vnto the rulers, as vnto them that are sent of hym. for the punysshment of euyl doers, but for the laud of them that do well, for so is the wyll of god, that ye put to silence the ignorauncy of the folyllshe men, as free, and nat as haupng the liberte for a cloke of malpousnes, but euen as & seruautes of god, honour al men, loue brotherly felyshyp feare god & honour the kyng seruautes obey your maisters with al feare, nat onely if they



**The Pystels & Gospels.**

be good ond courteous, but al  
so thoughe they be frowarde,  
for it cometh of grace i Chyrist  
Jesus our Lorde.

**The Gospel on the. iiii. So  
day after Easter day the. xvi.  
Chapi. of Iohan. D.**

**I**esus sayd to his dysciples  
after a whyle ye shal nat se  
me. and agayne after a whyle  
ye shal se me, for I go to the fa-  
ther. then sayd some of his dis-  
ciples betwene them selues,  
what is thys that he sayth vnto  
vs. After a whyle ye shal nat se  
me, and agayne after a whyle  
ye shal se me, and that I go to  
the father. They said therfore  
what is thys that he sayth after  
a whyle, we can nat tell what  
he saith. Ies<sup>s</sup> perceyued that  
they wolde are hym, and sayd  
vnto them. This is it that ye  
enquyre of betwene your sel-  
ues, that I said after a whyle  
ye shal nat se me, and agayne,  
after a whyle ye shal se me. Ye  
tely verely, I say vnto you, ye  
shal wepe and lamēt, and the  
woyld shal reioyce, ye shal so-  
rowe but your sorowe shal be  
turned to ioye. A womā when  
she trauaileth hath sorowe, be

in Englyshe. **fo. xxi.**

cause her hour is come, but as  
sone as she is delyuered of the  
chylde she remembreth no more  
the anguysshe, for ioye that a  
man is bozne in to the woylde  
And ye now are in sorow, but  
I wil se you agayn. And your  
hertes shal reioyse, and your  
ioy shal no mā take from you

**The Pystle on the. iiii. So-  
day after Easter day. The  
fyrst cha. of James C.**

**M**ost dere beloued bryethen  
euery good gyft, and eue-  
ry perfyte gyft, is from aboue  
and cometh dwne, from the  
father of lyght, with whom is  
no varyableness, ner ther is he  
chaunged vnto darkenes. Of  
his owne wyl begate he vs w<sup>th</sup>  
the woꝝd of lyfe, that we shuld  
be the fyrst fruytes of his crea-  
tures. Wherfore dere bryethen  
let euery man be swyft to here  
slowe to speake, and slowe to  
wrathe, for the wrathe of man  
worketh nat þ which is ryght  
te<sup>n</sup> before god. Wherfore lay  
a parte al fylthines, al super-  
fluyte of malycyousnes. And  
receyue with mekenes þ woꝝd  
that is grafted in you, whiche  
is able to saue your soules.

**G. ij.**

**The**

**The Byssles & Gospels.**

**C** The gospel on p. iiii. Son-  
day after Easter day. the. xviij.  
chapiter of Iohn. B.

**I**esus sayd to his disciples  
nowe I go my way to him  
that sent me. And none of you  
areth me, whyther goest thou  
but because I haue sayde such  
thynges vnto you, your her-  
tes are full of ioywe. Neuer-  
theles I tell you þe truth, it is  
expedient for you that I go a  
way for if I go nat away that  
comforter wyl nat come vnto  
you, but if I departe I wyl  
sende him vnto you. And whē  
he is come, he wyl rebuke the  
worlde of synne, and of ryght  
wylnes and of iudgemente of  
synne, because they beleue nat  
on me / of ryghtwylnes, be-  
cause I go to my father, and  
ye shall se me no more. And of  
iudgement, because the cheife  
ruler of this worlde is iudged  
al redy. I haue yet many thin-  
ges to saye vnto you, but ye  
can nat bere them away nowe  
Howbeit when he is come, I  
meane the spirite of truth, he  
wyl teache you all trueth. He  
shall nat speake of hym selfe,  
but what soeuer he shall heare

**in Englyshe.**

that shall he speke, and he wyl  
shewe you of thynges come he  
shall glozify me, for he shall re-  
ceyue of myn & shall shewe vnto  
you. Al thynges þe the father  
hath, are myne. Therfore said  
I vnto you, that he shall take  
of myne and shewe vnto you.  
**C** The Byssle on the. v. Son-  
day after Easter day, whiche  
is the nexte Sondaye befoze  
the crosse dayes. The fyrste  
chapiter of James. D.

**M**ost dere beloued bre-  
thren se that ye be doers  
of the worde, and nat hearers  
onely, deceyvinge your owne  
selues with Sophistrye for if  
any heare the worde and do it  
nat, he is lyke vnto a mā that  
beholdeth his bodely face in a  
glasse, for as sone as he hath  
loked on him selfe he goeth by  
way and hath immediatly for-  
gotten what his fassion was,  
but who soeuer loketh in the  
perfyte lawe of libertie and co-  
tinueth therein (yf he be nat a  
forgetful hearer, but a doer of  
the worde) he shall be happye  
in his dede, if any man among  
you seme deuoute, & reframe  
nat his tonge, but receyue his  
owne

# The Bytles & Gospels.

dwne herte, this mannes deuocion is in vayne. Pure deuocion and vndefyled befoze god the father, is this. To visite the frendles and widwes in theyr aduersite, and to kepe him selfe vnspotted from the worlde.

**T**he Gospel on y. v. soday aft Easter dave whiche is the next soday befoze y crosse dates, the. xvi. chap. of Iohn. C.

**I**esus sayde vnto his discyples, verely verely I saye vnto you, what soeuer ye shal aske the father in my name, he wyl giue it you, hether to haue ye asked nothing in my name alke and ye shall recepue it, y your ioye may be full. These thynges haue I spoken vnto you in prouerb, the tyme wyl come when I shall speake no moze to you in prouerbes, but I shal shewe you playnly fro my father. At that day shal ye aske in my name, and I saye nat vnto you that I speke vn to my father for you. For the father him selfe loueth you be cause ye haue loued me, and haue beleued that I came out from god. I went out from y

in Englyshe. Fo. xrbij.

father & came in to the worlde I leaue the worlde agayne, & go to the father. His disciples said vnto him: beholde nowe speakest thou playnly, & thou vblest no prouerbes. Nowe we know that thou vnderstandest all thynges, and nedeste nat y any man shulde aske the any question. Therfoze beleue we that thou comest from god.

**T**he Bytyle on Mondaye in the Crosse dayes. The. v.

Chap. of James. D.

**M**ost dere beloued bryethre knowledg your fautes, ... one to another, and pray one for another, that ye maye be healed. The prayer of a ryghteous man auayleth much, if it be feruēt. Elias was a man in daunger to trybulation as we are, and he prayed in his prayer, that it myghte nat rayne. And it rayned nat on the earthe by the space of thye yeres and syr monethes. And agayne he prayed, & the heuen gaue rayne & the earth brought forth her fruyte, if any of you erre fro the trueth & another conuert hym, let the same know, that he which co-

G. iiij. uerted

**The Bystles & Gospels .**

uerted the linnen from gonyng  
a stray out of his waye, shall  
saue a soule fro deth, and shall  
hyde the multitude of synnes.

**The Gospell on Monday  
in the Crosse dayes the . xi .**

**Cha. of Luke B.**

**I**esus sayde vnto his dysci-  
ples whiche of you shulde  
haue a frende, & shulde go to  
him at midnight, and say vn-  
to hym, frende lend me thye lo-  
ues for a frēde of mine is com-  
out of the waye to me, and I  
haue nothinge to set befoze hi  
and he within shulde answere  
and say trouble me nat now,  
the doze is nowe shyt, & my ser-  
uaūtes are with me in the cha-  
ber. I can nat aryse and gyue  
thē vnto the. I say vnto you  
though he wyl nat aryse and  
gyue hi because he is his frēde  
yet because of his importunite  
he wold ryse, and gyue him  
as many as nedeth, and I say  
vnto you, aske/and it shall be  
gyuē you. Seke and you shall  
fynde, knocke & it shall be ope-  
ned vnto you, for euery one that  
asketh recepueth, and he that  
seketh syndeth, and to hi that  
knocketh shall it be opened. Yf

**in Englyshe.**

the sōne aske breadyde of any of  
you, that is a father, wyl he  
giue him a stone. Or if he aske  
fyre, wyl he for a fyre gyue  
him a serpēt? Or if he aske an  
egge, wyl ye offre him a Scol-  
pyon? Yf ye then whiche are ex-  
upl, can gyue good gyftes vn-  
to your chyldre? Howe muche  
moze shall your father of he-  
uen gyue the holy Ghoste to  
them that desyre it of hym.

**The Bystle on the Ascen-  
sion euen. The. iiii. chap.  
of the Actes of the  
Appostles. G.**

**T**he multytude of them that  
beleued were of one hert  
and of one soule. Also none of  
thē sayd, that any of the thynges  
whiche he possessed was  
his own, but had al thyngs com-  
mon, and with greate power  
gaue the Apostles wytnes of  
the Resurreccyon of our lord  
Jesus Christ, and great grace  
was with them all. Nether  
was ther any amonge them that  
lacked, for as many as were  
possessors of landes or houses  
solde thē and brought that pryce  
of the thynges, whiche were  
solde and layde it downe at the  
Apostles

**The** Byſtles & Gospels  
Appoynted fere, and diſtribuci  
on was made vnto euery man  
accoꝝdyng as he had nede.

**The** Gospel on the Aſcen-  
ſion euen p. xviij. Chapter  
of Iohn. A.

**I** ſus lyfted vp his eyes to  
heuen and ſayd, father the  
houre is come, gloryfy thy ſon  
that thy ſone may gloryfy the  
As thou haſt gyuen him pow  
er ouer al fleſhe, that he ſhulde  
gyue eternall lyfe to as many  
as thou haſt giuen him. This  
is life eternal that they might  
knowe the, that onely very  
god: and whom thou haſt ſet  
Jeſus Chyiſt. I haue gloryfy-  
ed the on the earth. I haue fi-  
niſhed the worke which thou  
gaueſt me to do, and now glo  
rify me thou father with thy  
owne ſelfe, w the glory which  
I had with the ver the worlde  
was. I haue declared thy na-  
me vnto thoſe whiche thou  
gaueſt me out of the worlde.  
Thine they were and thou ga  
ueſt the me, & they haue kepte  
thy ſayenges. Now haue they  
knownen that al thinges what  
ſoeuer thou haſt gyue me, are  
of the. For I haue gyue vnto

in Englyſhe. fo. xxviii.  
them the wordes, which thou  
gaueſt me, and they haue re-  
ceyued them, and haue know  
en ſurely that I came out fro  
the / and haue beleued that  
thou dyddeſt ſende me. I pray  
for them. I prayed nat for the  
worlde, but for them whiche  
thou haſte gyuen me / for they  
are thyne / and all myne are  
thyne, and thyne are myne, &  
I am gloryfied in them. And  
nowe am I no moꝝe in the  
worlde, but they are in the  
worlde and I come to the.

**The** Byſtle on the Aſcen-  
ſion daye. The fyrſte  
chap. of the Actes  
of p. Apoſtles. A.

**S**aynt Luke whiche wrote  
the Actes of the Apoſtles  
ſayth in p. foꝝmer treatiſe (O re  
frend Theophyl?) I haue writ  
ten of all that Jeſus began to  
do, and teache vntyll the day  
in the which he was taken vp  
after that he thow the holy  
ghoſte had gyuen commaun-  
dementes vnto the Apoſtles,  
whiche he had choſe to whom  
alſo he ſhewed him ſelf a lyue  
after his paſſion, by many to-  
kens appetyng vnto them  
foꝝty

**The Epistles & Gospels**

fortye dayes, and spake vnto them of the kynngdome of god and gathered them togyther, and commaunded them that they shulde nat departe from Ierusalem, but to wayte for the promyse of the father, wher of ye haue herde of me. For Iohan baptysed with water, but ye shal be baptysed with the holy ghoſt, and that with in this fewe dayes. Whe they were come togyther. They asked of him sayeng. Lord wilt thou at this tyme restore againe the kyngedome to Israel? He sayde vnto them it is nat for you to knowe þ tymes or seasons which þ father hath put in his owne power but ye shal receyue power of the holy ghoſte, which shal come on you. And ye shal be wytnesses vnto me in Ierusalem, and in al Iury, and in Samary, and euen vnto the worldes ende / and whan he had spokē these thinges, whyle they behelde he was taken vp and a cloude receyued hym vp out of theyr sight, and whyle they looked stedfastly vp to heuen as he went. Beholde two men stode

**in Englyshe.**

by them in whyte clothynge which also sayd, ye men of Galyle: why stande ye gasyng by into heuen. This same Iesus whiche is taken by from you into heuen, shal come, eue as ye haue sene hi go into heuen

**The Gospel on the Ascension day. the. xvi. chapter of Marke. C.**

**A**fter that Iesus appeared vnto the eleuen as they sat at meate, and caste in theyr teeth theyr vnbeleue, & hardnes of herte, because they beleued nat them, whiche had sene him after his resurrection. and he sayde vnto the. Go ye into al the world, and preche the Gospel to all creatures: and he that beleueth, and is baptysed shal be saued, and he that beleueth nat shal be dampned. And these signes shall folowe them that shall beleue in my name, they shall caste out deuyles / and shall speake with newe tonges, and shal kyll serpentes, and if they drynke any deadly thyng, it shal naddhurte them, they shal lay theyr handes on the sycke and they shal recouer. So the

when



### The Bytles & Gospels.

When our lord Iesus had spoken vnto them, he was receyued into heuen, & is set downe on the ryght hande of God, & they went forth, and preached euery where. And our Lorde wrought with them, and confirmed theyr preaching with myracles folowynge.

**T**he Bytyle on the Sonday after the Ascencion daye the fyrste Bytyle of Peter and the.iiij. Chaptyer. B.

**M**ost dere beloued brethre be ye discrete, and watch .. in prayers, but aboue all thynges, haue feruent loue among you, for loue couereth þe multitude of synes. Be ye hartberous one to another, and þe without grudgynge, as euery man hath receyued þe gyfte, minister the same one to another as good ministers of þe manifolde grace of god, yf any man speke, let hym talke as though he spake the wordes of god. if any man minister, let hym do it as of the habilitie which god minystrereth vnto hi, that God in all thynges may be glorified thowowe Iesus Christe.

**T**he Gospell on the Son

in Englyshe. Fo. lxxix.

day after the Ascencion daye the.xviij. chapiter of Iohn. D.

**I**esus sayde vnto his disciples, when the comforter is .. come whome I wyl sende vnto you frome the father, whiche is the spirite of verite whiche procedeth of the father, he shal testyfic of me and ye shal beare wytnes also, because ye haue ben with me fro the begynnyng. These thyngs haue I said vnto you because ye shulde nat be hurte in your fayth. They shal excommuny cate you, ye the tyme shal come that who soeuer kylleth you, wyl thynke that he dothe god true seruyce. And suche thynges wyl they do vnto you, because they haue nat knowen the father / neyther yet me. But these thyngs haue I told you that when that houre is come, ye myght remembre the that I tolde you so.

**T**he Bytyle on Wytson Sonday the.ii. Cha. of the actes of the Apostles. A

**W**hen the fyftyth day was come whiche is Wytson Sondaye / the Apostles with one accorde were gathered to  
H.J. gyther

## The Pystles & Gospels.

gyther in one place. And sodēly there came a sounde frome heuen / as it had ben the comynge of a myghty wynde, & it fylled all the house where they satte. And there appered vnto them clouen tonges, as they had bene fyre, and it sate vppon eche of them, and they were all fylled with the holye ghost, and began to speake w<sup>th</sup> other tonges, euen as the spirite gaue thē vtteraunce. Ther were dwellyng at Iherusalem Jewes, deuoute men whiche were of all nacions vnder heuen. When this was noysed aboute, the multitude came to gyther, and were astonied, because that euerye man herde them speke in his owne tonge. They wondered all and marvelled sayeng amonge them selues, loke are nat all these whiche speake of Galyle, and howe heare we euery man his owne tonge, wherin we were born? Parthyans / Medes / and Elamites, and the inhabitants of / Mesopotamia, of Jewry, Capadocia. Pontus / and of Asia, Phrygia, Pamphilia, and of Egypte, and of the par-

## in Englyshe.

tyes of Libia, whiche is beside Syrene, and straungers of Rome, Jewes / and Proselites / Grekes / and Arabians / we haue herde them speake with our owne tonges the greate woꝝkes of God.

**T**he Gospell on Wytsonsonday p. xiiij. cha. of Joh. E.

**I**esus sayde vnto his disciples, yf any man loue me / and wyll kepe my sayenges. My father also wyl loue hym and we wyll come vnto hym / and wyll dwell with hym. He that louethe me nat, kepeth nat my sayenges, and the woꝝdes whiche ye heare are nat myne but the fathers whiche sente me. This haue I spoken vnto you beyng yet present with you, but the comforter whiche is the holy Ghoste (whom my father wyl gyue in my name) shall teache you all thynges, and byng all thynges to your remembraunce, what soeuer I haue tolde you. Peace I leaue with you, my peace I giue vnto you, nat as y<sup>e</sup> worlde giueth, gyue I vnto you, let nat your hert be greued, neyther feare ye, ye haue herde

The Epistles & Gospels.

herde howe I sayd vnto you, I go & come again vnto you / if ye loued me ye wolde verely reioyce, because I sayde, I go vnto the father, for the father is greater then I. And nowe haue I shewed you befoze it come & whē it is come to passe ye myghte beleue. Hereafter wyl I nat talke many wordes vnto you, for & cheyfe ruler of this worlde cometh and hathe naught in me, but & the world may know & I loue the father & as the father gaue me commaundement, euen so do I.

The Epistle on & Monday in the Wytson weke & .x. cha. of the Actes of the Apost. f.

**P**eter opened hys mouthe and sayde. Iesus comaunded vs to preache vnto & people and to testifye, that it is he that is ordeyned of god a iudge of quicke and deade, to hi gyueth al the prophetes wytnes, that thowowe hys name shall receyue remission of synes all that beleue in hym, whyle Peter yet spake these wordes the holy ghost fell on al them whiche herde his preachynge And they of the circumcision,

in Englyshe. Jo. xxx.

whiche beleued were astonied as many as came with Peter because & on the gentyls also was shed out the gyfte of the holy ghost, for they herde the speake with tonges and magnify god. Then answered Peter can any man forbide water that these shulde nat be baptysed, whiche haue receyued the holy ghost as wel as we. And he commaunded them to be baptysed in the name of oure Lorde Iesus Christe.

The Gospel on the Monday in the Wytson weke the. iij. Chapter of Johan. B.

**I**esus sayde vnto a ruler amonge the Pharisees God so loued the worlde, that he gaue his onely sone for the entent, that none that beleue in him shulde perishe, but shulde haue euerlastyng lyfe, for god sent nat his sone into the worlde to condempne the worlde, but that the worlde thowowe hym myght be saued, he that beleueth on hym shall nat be condemned, but he that beleueth nat is condemned al redy, because he beleued nat in the name of the onely sonne of God.

¶ .ij.

And

**The Bystles & Gospels.**

And this is the condemnacy on. That lyght is come in to the worlde and the men haue loued darknes more the lyght because they dedes were euyl for euery man that doth euill hateth the light, neyther com meth to lyght least his dedes shuld be reproued but he that dothe the trueth commeth to the lyghte / that hys dedes myght be knowen, howe that they are wrought in god.

**The Bystle on the Tewys day in the Wytson weke the. viij. Chapi. of the Actes of the Apo= stles. B.**



**W**hen the Appostles whiche were at Jerusalem herde saye that Samaria had receyued the worde of God / they sent vnto them Peter & Iohn whiche when they were come prayed for them, & they might receyue the holy ghost, for as yet he was come on none of them, but they were baptysed onely in the name of Chyste Iesu. Then layde they theyr handes on them and they receyued the holy ghoste.

**In Englyshe.**

**The Gospel on the tewysday is the Wytson weke the. x. chapiter of Iohn. A.**

**I**esus sayde vnto his disciples. Verely verely I say vnto you who so euer entreth nat in by the doze into the shepe folde but clymmeth vp some other waye / he is a thefe, and a robber. He that goeth in by the doze, is the shep herde of the shepe. To this man the Porter openeth the doze, and the shepe here hys voyce, and he calleth his own shepe by name, and he leadeth them out / and when he hathe sente forth his owne shepe, he goeth before them, and the shep folowe hym, for they knowe hys voyce. A straunger they wyll nat folowe, but wyll fye from him, for they knowe nat the voyce of straungers. This maner of sayeng spoke Iesus vnto the, and they vnderstode nat what thynges they were, whiche he spake vnto them. Then saide Iesus vnto them agayne. Verely verely I say vnto you, that I am the doze of the shepe. Al, euen as many

## The Bytles & Gospels

as came befoze me, are theues and robbers / but the Shepe dyd nat heare them. I am the doze, by me yf any man entre in, he shal be safe, and shal go in and out, and fynde pasture. The thefe commeth nat but for to steale / kyll / and destroy. I am come that they myghte haue lyfe / & haue it the moze habundantly.  

**C** The Bytyle on the Wensday in the Wytson weke / the. ij. chapi. of the Actes of the Apost. **C.**

**P**eter stepte forth with the Peleuen, and lyfte vp hys voyce and sayde vnto them / ye men of Jewry & all ye that inhabyte Jerusalem, be this known vnto you, and with your eares heare my wordes. These are nat dronken as ye wene for it is yet but the thyrde houre of the daye but this is that whiche was spoken by y prophet Iohel. It shall be in the laste dayes (sayeth god) of my spirite I wyll powze out vpon al fleshe, and your sonnes and your doughters shal prophesy, and your yonge me shall se visions, and your olde

in Englyshe. Fo. xxxj.

men shall dreame dreames / and on my seruantes, and on my hande maydens / I wyll powze out of my spryte in those dayes, and they shal prophesy, and I wyl shewe wonders in heuen aboue, and tokens in y earth byneth, blode and fyre and the vapoure of smoke. The sonne shalbe turned into darknes, & the mone in to blode, befoze that greate and notable day of the Lorde shall come, and the tyme shall come / that who soeuer shall call on the name of the Lorde shalbe saued.

**C** The Gospell on the Wednesday in Wytson weke the. vi. Chapter of Iohn. **C.**

**I**esus sayde vnto his disciples and to the company of the Jewes. No man can come vnto me excepte my father whiche hath sente me drawe hym, and I wyll rayse hym vp at the laste day. It is wyrtten in the prophetes. And they shall al be taught of god. Euery man whiche hath herd and lerned of the father commeth vnto me, nat that any

D. iij. man

**The Bytles & Gospels.**

man hath sene the father, saue he which is of god. The same hath sene the father. Verely verely, I say vnto you he that beleueth on me hath euerlasting lyfe. I am the bzeade of lyfe, youre fathers dyd eate Manna in wyl dernes, and are deade. This is the bzeade whiche commeth from heuē, that he which doth eate of it, shuld nat dye. I am that lyuynge bzeade whiche came downe from heauen. Yf any man eate of this bzeade, he shal lyue for euer, And the bzeade that I wil giue is my fleshe, which I wil giue for the lyfe of the worlde

**The Bylle on Crumpe Sonday. The. iiii. Chapter of p̄ Reuelacyon of saynt Ioh̄n. A.**

**I** Loked vp and sawe a wyse open in heuē, and the fyrst voyce whiche I herde, as it were of a trompette talkynge with me, whiche sayde, come vp hyther, and I wyll shewe the thynges whiche muste be fulfylled here after, and immediatly I was in p̄ spirite, and beholde, a seate was put in heuen and one sate on the seate,

**in Englyshe.**

and he that sat was to loke vpon lyke vnto a Jaspere stone and a Sardyne stone, & there was a rayne bowe aboute the seate, to loke vpon lyke vnto an Emeralde, and aboute the seate were. xliii. Seates, and I sawe on the seates, xliii. elders syttyng clothed in white rayment, and had on theyr heddes Crownes of Golde, and out of the seate pceded lyght nynges, and thodnynges and voyces, and there were. vii. lampes of fyre burnynge before the seate / whiche are the. vii. spirites of god, and before the seate there was a See of glasse lyke vnto Crystal, and in the myddes of the seate, and rounde aboute the seate, were iiii. bestes full of eyes before and behynde, & the fyrst beast was lyke a Lyon, the seconde beast lyke a Calfe, & the thyrde beast had a face as a man / and the fourth beast was lyke a flyenge Egle, and the. iiii. bestes had eche one of them. vii. wynges aboute hym / and they were ful of eyes with in, and they had no rest day neyther nyght sayeng. Holy, holy, holy /



## The Bytles & Gospels.

holy/lozd god almyghty whi  
che was / and is, & is to come  
And when these beastes gaue  
glozy, honoure / and thanks  
to hym that sate on the seate /  
whiche lyueth euer moze, the .  
xiiij. elders fel downe befoze  
hym that sat on the trone and  
wozshypped hym that lyueth  
euer, and caste theyz crownes  
befoze the trone sayenge, thou  
arte wozythy Lozde to receyue  
glozy, honoure/ and power, for  
thou hast created all thynges  
and for thy wylles sake they  
are and were created.

**T**he Gospel on Trinite so  
day. The thyzde Chapter  
of Iohn. V.

**T**here was a man of the  
Pharesees named Richo  
demus / a ruler amonge the  
Jewes. He came to Iesus by  
myght and sayde vnto hym.  
Maister we knowe that thou  
arte a teacher, whiche arte  
come fro god, for no mā could  
do such miracles as thou do-  
est, except god were with him  
Iesus answered and sayd vn  
to hym. Verely verely I saye  
vnto the, excepte that a man  
be bozne a newe, he can nat se

in Englyshe. Jo. xxiij.

the kingdome of god. Richo-  
demus sayd vnto hym. Howe  
can a man be bozne when he  
is olde? Can he entre in to his  
mothers wōbe and be bozne a  
gayne? Iesus answered. Ve-  
rely verely I say vnto the, ex-  
cept that a mā be bozne of wa-  
ter, & of the spirite, he can nat  
entre in to the Kyngdome of  
god. That whiche is bozne of  
þ fleshe, is fleshe, & that which  
is bozne of the spirite is spiri-  
te. Meruayle nat that I sayd  
to the, ye must be bozne a new  
The wynde bloweth where he  
lysteth, and thou hearest his  
sounde, but thou canst nat tel  
whē he cometh, & whither he  
goeth. So is euery man that  
is bozne of þ spirite. Richode-  
mus answered & sayd vnto hi  
howe can these thynges be.  
Iesus answered and saide vn  
to him. Art thou a mayster in  
Israel, and knowest nat these  
thynges. Verely verely I say  
vnto the we speake that we  
knowe, & tellify that we haue  
sene, and ye receyued nat our  
witnes, if I haue tolde you  
erthly thinges, & ye haue nat  
beleued, how shulde ye beleue  
if I

## The Byssles & Gospels

if I shall tel you heuently thinges. And no man hathe ascended vp into heuen, but he that came downe from heuen that is to say the sone of man, whiche is in heauen. And as Moyses lifted vp the serpent in wyldernes, euen so muste the sonne of man be lyfred vp that no man whiche beleueth in hym peryshe, but haue eternall lyfe.

**¶ The Byssle on Corpus Christi day the fyrst Byssle to the Corinthians, and the. xi. Chappiter. C.**

**B**rethren that whiche I gaue vnto you I receyued of the lord/for the Lord Iesus Christe the same nyght in the whiche he was betrayed toke breade and thanked / and brake, and sayde: take ye and eate ye thys is my bodye which is broken for you. This do ye in the remembraunce of me / after the same maner he toke the cuppe when Supper was done sayenge. This cup is the newe Testament in my bloude / this do as ofte as ye drynke it, in the remembraun-

## in Englyshe.

ce of me / for as often as ye shall eate thys breade / and drynke of this cuppe / ye shall shewe the lordes deathe, tyll he come. Wherfoze who so euer shall eate of this breade / or drynke of the cuppe vnworthely, shalbe gyltye of the body and bloude of the Lord. Let a man therfore examyne hym selfe, and so let hym eate of the breade and drynke of the cuppe / for he that eateth and drynketh vnworthely, eateth and drynketh hys owne dampnacron. Because he maketh no dyfference of the lordes body.

**¶ The Gospell on Corpus Christi daye. The. vi. Chappiter of. Iohn. f.**

**I**esus sayde vnto his discyples and to the company of Jewes, my fleshe is meate in dede, and my bloude is drynke in dede. He that eateth my fleshe, and drynketh my bloude dwelleth in me. And I in him as the lyuynge father hathe sente me euen so I lyeue by my father, and he that eateth me shall lyeue by me

The **Pytles & Gospels.**  
 me. This is the bzeade which  
 came from heuen, nat as your  
 fathers haue eaten Manna /  
 and are deade. He that eateth  
 of this bzeade shall lyue euer.  
 ¶: The **Pytle on the fyrste**  
**Sondaye after Trinite**  
**Sonday.** The. iiii. cha-  
 piter of the fyrst **Py-**  
**tle of Iohn. B**

**M**oste dere beloued bze-  
 then God is loue, in thys  
 appered the loue of god to vs  
 warde, because that god sente  
 his onely begotten sonne into  
 the worlde / that we myght ly-  
 ue thowwe hym / here in is  
 loue nat that we loued God /  
 but that God loued vs. And  
 sente his sonne to make agre-  
 ment for our synnes. Derely  
 beloued yf God so loued vs  
 we, ought also to loue one an-  
 other / no man hathe sene god  
 at any tyme. Yf we loue one a-  
 nother God dwelleth in vs  
 and his loue is perfyte in vs.  
 Hereby knowe we / that we  
 dwell in him, and he in vs, be-  
 cause he hath gyuen vs of  
 his spyryte. And we haue sene  
 and do testifye that the father  
 sente his sonne, whiche is the

in Englyshe. **Jo. xxxiii.**  
 saupour of the worlde, who so  
 euer confesseth that Iesus is  
 the sonne of god, in hym dwel-  
 leth god, and he in god. And  
 we haue knowen and beleued  
 the loue that god hathe to vs  
 God is loue, and he that dwel-  
 leth in loue, dwelleth in God;  
 and god in hym, herein is the  
 loue perfyte in vs / that we  
 shulde haue truste in the daye  
 of iudgemente / for as he is, e-  
 uen so are we in this worlde.  
 There is no feare in loue, but  
 perfyte loue casteth out all  
 feare / for feare hathe payne-  
 fulnes he that feareth is nat  
 perfyte in loue. We loue him  
 for he louethe vs fyrste. Yf a  
 man sayde / I loue God, and  
 yet hateth his brother, he is  
 a lyer. Howe can he that lo-  
 ueth nat his brother, whome  
 he hath sene, loue god whom  
 he hath nat sene. And this co-  
 maundement haue we of him  
 that he whiche loueth god shulde  
 loue his brother also

¶: The **Gospell on the fyrst**  
**Sonday after Trinite son-**  
**day the. xvi. chapiter**  
**of Luke. D.**

**I. I. Iesus**

**The Bystles & Gospels.**

**I**esus put forth a parable vnto hys disciples saying, .. eng, there was a certayne ryche man, whiche was clothed in purple and fyne raynes, and fared delycyously euery day. And there was a certayne begger named Lazarus whiche laye at his gate ful of sores, desyringe to be refreshed with the crommes which fell from the ryche mannes boorde. Neuertheles the dogges came and licked his sores. And it fortunied that the begger dyed, and was caried by the angelles in to Abrahams bosome. The ryche man also dyed, and was buryed / and beyng in hell in tormentes / he lyfte vp his eyes and sawe Abraham a farre of, and Lazarus in hys bosome and cryed and sayde. Father Abraham haue mercy on me, and lende Lazarus that he may dyp the tpype of his synger in water, and cole my tonge, for I am tormented in this flambe, but Abraham sayde vnto hym (sonne) remembze that thou in thy lyfe tyme receyuedeste thy pleasure / and contrarpe

**in Englyshe.**

wyse Lazarus payne. Nowe therfore is he comforted and thou arte punysshed beyonde all this, betwene you and vs there is a greate space set / so that they whiche wolde goe from hense to you can nat, nei ther may come from thens to vs. Then he sayde, I pray the therfore father / sende hym to my fathers house, for I haue fyue brethren, for to warne them / least they also come in to this place of tourment. Abraham sayde vnto hym, they haue Moyses and the prophetes / let them heare them. And he sayde, nay father Abraham but yf one came vnto them from the deade / they wolde repente. He sayde vnto hym. yf they here nat Moyses and the Prophetes, neyther wyll they beleue / though one rose from death agayne.

**¶ The Bystile on the Seconde Sondag after Trinite Sondag the fyrst Bystile of Johan / and the thyrde chapiter**

**C. Mervayle**

**The Byttles & Gospels .**

**M**eruaile nat my bꝛethꝛen  
though the worlde hate  
you / we knowe that we are  
translated from deathe vnto  
lyfe because we loue the bꝛe-  
thꝛen . He that loueth nat his  
bꝛother abyeth in death, who  
soeuer hateth his bꝛother, is a  
mansleer and ye knowe that  
no mansleer / hath eternall  
lyfe abydyng in him. Hereby  
perseyue we the loue of god in  
that he gaue his lyfe for vs .  
And therfore ought we also to  
gyue oure lyues for our bꝛe-  
thꝛen. Who soeuer hath this  
worlde's good, & seeth his bꝛo-  
ther haue nede, and shutteth  
vp his compassion from him,  
how dwelleth the loue of god  
in him. My babes let vs nat  
loue in worde, neyther in tong  
but in dede and in verite,

**(The Gospel on the .ij. Son  
day after Trinite sonday**

**The .xiiij. Chapter  
of Luke. D.**



**I**esus put forth a similitude  
to his disciples sayenge. A  
certain man ordeyned a gret  
supper and bad many, & sente

**in Englyshe. Fo. xxxiiij.**  
his seruaunte at supper tyme  
to say to them that were byd-  
den/come/for all thynges are  
nowe redy, and they all at o-  
nes began to make excuse the  
fyyste sayde vnto him/ I haue  
bought a towne, and I muste  
nedes go and se it, I pray the  
haue me excused . And ano-  
ther sayde, I haue boughte  
fyue yoke of Oxen and I go  
to proue them / I praye the  
haue me excused . The thyrde  
sayde I haue maryed a wyfe/  
and therfore I can nat come .  
And the seruaunte wente and  
brought his Mayster worde  
therof . Then was the good  
man of the house dyspleased/  
and sayde to hys seruaunte .  
Go out quykely into the stre-  
tes, and quarters, and byyng  
in hyther the pooꝛe / and the  
maymed / and the halte / and  
the blynde. And the seruaunte  
sayde/lorde it is done as thou  
commaundest and yet there  
is rouse. And the lorde sayde  
to the seruaunte, go out in to  
the hye wayes and hedges /  
and compell them to come in/  
that my house maye be fyl-  
led/for I saye vnto you/ that  
I.ij. none.

**The Byssles & Gospels.**

none of these whiche were bid-  
den shall taste of my supper.

**¶ The Byssle on the thyrde  
Sondaye after Trinite  
sonday. The fyrst By-  
ssle of Peter / and  
the .v. Chapi-  
ter. B.**

**B**rethren submyt your sel-  
ues vnder the myghtye  
hande of god that he may ex-  
alte you, whē the tyme is com-  
easte all your care to hym, for  
he careth for you. Be sobre &  
watche, for your aduersarye  
the deuyll as a roynge Lyon  
walketh about, seeking whom  
he maye deuoure, whome re-  
syste stedfaste in the fayth re-  
membryng that ye do but ful-  
fyll the same afflyctions, whi-  
che are apoynted to your bre-  
thren that are in the worlde /  
the god of al grace whiche cal-  
led you vnto his eternal glo-  
ry by Christe Iesus shall his  
owne selfe after ye haue suffe-  
red a litel affliction make you  
perfyte / shall sette strengthe,  
and stablyshe you / to hym be  
glory and dominion for euer,  
and whyle the worlde endu-  
reth. Amen. ¶ :  ¶ : 

**in Englyshe.**

**¶ The gospel on the thyrde  
sonday after Trinite Son-  
day. The .xv. chapy-  
ter of Luke. A.**

**T**HE Publycans and the  
synners resorted vnto  
Iesus to heare hym / and the  
Pharyses and Scribes mur-  
mured sayeng. He receiued to  
his company sinners / and ea-  
teth with them. Then put he  
forth this synplitude to them  
sayeng. What man of you ha-  
uynge an hondre shepe, yf  
he lose one of them, dothe nat  
leauie nynty and nyne in the  
wyldernes, and go after that  
whiche is loste vntyl he fynde  
him. And when he hath foude  
hym he putterh hym on hys  
shulders with ioy, and as sone  
as he commeth home, he cal-  
leth togyther hys louers and  
nephghours sayeng vnto the  
reioyse with me / for I haue  
founde my shepe whiche was  
loste, I say vnto you, that ly-  
kewyse ioy shall be in heauen  
ouer one synner that repēteth  
more then ouer nynty and  
nine iuste persons, which ned-  
e no repentaunce. Cyther what  
woman hauynge .x. grotes, if  
she



**The Epistles & Gospels.**

he lose one, dothe nat lyght a candle & swepe the houle, and seke diligently tyl he fynde it. And when he hath founde it, he calleth her louers and her neyghbours sayeng. Reioyse with me, for I haue founde the grote whiche I had loste, lyke wyse I saye vnto you, ioye is made in the p[re]sence of the an- gels of god ouer one synner that repenteth.

**The Epistle on the. iiii. Sō daye after Trinite sonday**

**The. viii. chapter to the Romans. D**

**B**rethren I suppose that the afflictions of this lyfe are nat worthy of the glo[ri]y to come, whiche shall be shewed vpon vs. Also the feruent desyre of the creatures abydeth lokyng when the sōnes of god shall appere, because the creatures are subdued to vanyte agaynst theyr wyl, but for his wyl whiche subdued them in hope / for the very creatures shall be deliuered from the bondage of corrupcyon, in to the glorious libertie of the sōnes of god, for we knowe that eue- ry creature gro[n]eth with vs

in Englyshe. **Jo. xxxiii.** also and trauayleth in payne euen vnto this tyme, nat they onely, but euen we also which haue the fyrste fruytes of the spirite mourne in oure selues and wayte for the adopcyon / and loke for the deliuerance of our bodyes.

**The Gospel on the. iiij. Sondag after Trinite Sondag. The. vi. chapter of Luke. F.**

**I**esus sayde vnto his discy- ples be ye merciful as your father is merciful. Judge nat and ye shall nat be iudged. Co- dempne nat, and ye shall nat be condempned. Forgiue, and ye shall be forgyuen. Gyue / & it shall be gyue vnto you good measure pressed downe shakē togyther and runnyng over shall men gyue vnto your bo- somes. For with what mea- sure ye meate with the same shall men meate to you again. And he put forth a similitude vnto the. Can the blynde lede the blynde, do they nat bothe then fal into y<sup>e</sup> ditche. The dis- cypple is nat aboue his maister euery man shall be perfecte, yf he be as his mayster is. why

**Am. lxxv.**

**The Bytles & Gospels.**

seyke thou a mote in thy bro-  
thers eye, and consydrest nat  
the beame þis in thyne owne  
eye, eyther howe canste thou  
say to thy brother, brother, let  
me pul out the mote that is in  
thyne eye / when thou percey-  
uest nat the beame that is in  
thyne owne eye: yppocryte cast  
out þe beame out of thine own  
eye fyrst, and then shalte thou  
se perfectly to pull out þe mote  
out of thy brothers eye.

**The Bytyle on the. v. son-  
day after Trinite sonday, the  
fyfthe bytyle of Peter, &  
the. iij. cha. A.**

**B**rethren be ye all of one  
mynde, one suffre with a  
nother / loue as brethren / be  
petyful be courteous, not ren-  
dyng euyl for euyl, neither re-  
buke for rebuke, but contrary  
wyse, blesse, remembryng that  
ye are therunto called, euen þe  
ye shuld be heyres of blessing  
yf any man longe after lyfe, &  
loueth to se good dayes, let hi  
refrayne his tonge from euyl  
and his lippes that they speke  
nat gyle. Let him eschew euyl  
and do good, let hi seke peace  
and ensue it, for the eyes of our

**in Englyshe.**

lorde are ouer the ryghtuous  
and his eares are opened vn-  
to their prayers, but the feare  
of our lorde beholdeth them &  
do euyl. Moreover who is he  
that wyll harme you, yf ye fo-  
lowe that which is good. Nat  
withstandyng happy are ye,  
yf ye suffre for right wysnesse  
sake, ye and feare nat though  
they seme terribble vnto you /  
neyther be troubled, but sanc-  
tifie our lord god i your herts,

**The Gospel on the. v. son-  
day after Trinyte sonday,  
The. v. chapyter of  
Luke. A.**

**W**hen the people presed vn-  
to Ies<sup>us</sup>, to here the worde  
of god, he stode by the lake of  
Genesareth & sawe two shyp-  
pes stadyng by the lakes side  
but the fyshermen were gone  
out of the, and were walshing  
their nettes and he entred in-  
to one of the shyppes whiche  
pertayned to Symon & prayed  
him that he wolde thurst out  
a lytel from the lande, and he  
sat downe & taught the people  
out of the shyp, when he had  
lefte speakyng, he sayde vnto  
Symon / launche out into the  
depe

The Pytles & Gospels.

depe / and let wythe your net-  
tes to make a draught & Symon  
aunswered and sayde to  
him, mayster we haue laboure  
d all nyght and haue taken  
nothyng, neuerthelatter at  
thy worde, I wyll lose forthe  
the net, and when they had so  
done, they inclosed a greate  
multitude of fyshes and their  
nette brake / but they made  
sygnes to theyr felowes, whi-  
che were in the other shyppe  
that they shulde come & helpe  
them and they came, and fyl-  
led both the shyppes that they  
sounke agayne. When Symon  
Peter sawe that / he fel downe  
at Iesus knees sayeng. Lorde  
go from me for I am a synful  
man for he was vtterly asto-  
nyed / and all that were with  
hym, at the draught of fyshes  
whiche they toke, and so was  
also James and Johan the  
sonnes of Zebede / which were  
partenars with Symon, and  
Iesus sayde vnto Symon /  
fear nat from hensforth thou  
shalt catche men / and they  
brought the shyppe to lande,  
& forsoke al and folowed him  
¶ The Pytle on the. vi. So

in Englyshe. Fo. xxxv.  
day after Trinite Sondag.

The. vi. chapiter to  
the Romayns. A.

**B**ethye remembre ye nat  
that all we whiche are  
baptysed in the name of Iesu  
Christe are baptysed to dye w  
hym / we are buryed with him  
by baptyme / for to dye / that  
lykewyse as Christe was ray-  
sed vp from death by the glo-  
ry of the father euen so we al-  
so shulde walke in a newe life  
for if we be grafte in death ly-  
ke vnto hym, euen so must we  
be in the Resurreccion. This  
we muste remembre that our  
olde man is crucified with hi  
also / that the bodye of synne  
myght vtterly be destroyed &  
hensforth we shuld nat be ser-  
uautes of synne, for he that is  
dead, is iustified from synne.  
Wherfore yf we be dead with  
Christ, we beleue that we shal  
lyue with him, remembryng &  
Christ ones rayled from death  
dyeth no more, death hath no  
more power ouer hym, for as  
touching that he died, he died  
concerninge synne, ones. And  
as touchyng that he liueth, he  
lyueth vnto God. Lykewyse  
ymagen

**The Epistles & Gospels.**

Imagen ye also, that ye are deade concerning synne, but are a lyue vnto God thowowe Iesus Christe our Lorde.

**The Gospel on the. v. Sōday after Trinite Sōdaye the. vi. chapter of Mathewe. C.**

**I**esus sayde vnto his discyples verely I say vnto you excepte your ryghtwysenes / excede the ryghtwysnes of the Scribes, and Pharysees, ye can nat entre into the kyngedome of heuen, ye haue herde it was sayde vnto the of olde tyme. Thou shalt nat kyll, for who soeuer killeth shall be in daunger of a iudgemēt / but I saye vnto you, who soeuer is angry with hys brother shall be in daunger of iudgemēt. Who soeuer sayth vnto his brother Racha, shall be in daunger of a coucel. But who soeuer sayeth thou foole, shall be in daunger of hel fyre. Therfore whē thou offereste thy gyfte at the Altar, and there remembrest that thy brother hath ought against y, leue there thyne offering befoze y Altar, and go thy way fyrst and be reconcy-

in Englyshe.

led to thy brother / and then come and offre thy gyfte.

**The Epistle on the. vii. Sōday after Trinite Sōday. The. vi. cha. to the Romaynes. D.**

**B**rethren I wyl speke grossely because of the infyrmyte of your fleshe, as ye haue gyuen your membres seruautes to vncleannes and iniquite from iniquite vnto iniquite / euen so nowe gyue your membres seruautes vnto ryghtwysnes, that ye may be sanctified, for when ye were the seruautes of sinne, ye were nat vnder ryghtwysnes. What fruite had ye then in two thinges, wherof ye are nowe ashamed, for the ende of two thynge is death. But nowe are ye deliuered from synne, & made the seruautes of god, & haue your fruite that ye shulde be sanctified, and the ende euerlasting lyfe, for the reward of synne is deth, but eternal lyfe is the gyfte of God thowowe Iesus Christe our Lorde.

**The Gospell on the. vii. Sōday after Trinite Sōday the. viii. chapter of Marke. A.**

When

The Bytles & Gospels

**W**he there was very gret company with Iesus & they had nothyng to eate Iesus called his disciples to hi / and sayde vnto them. I haue compassion on this people by cause they haue ben nowe wome the daies, & haue nothing to eate, and yf I shulde sende them awaye fastyng to theyr owne houses, they shuld faint by the way, for diuers of them came from farre. And his disciples answered hym, where shulde a man haue bread here in the wyldernes to satisfye these. And he asked them how many Loaves haue ye? They sayde, seue. And he commaunded the people to syt dwne on the ground, and he toke the seuen loaves, gaue thankes, brake, and gaue vnto his disciples to set before them, & they did set them before the people and they had a fewe smal fyshes and he blessed them and commaunded them also to be set before them, and they dyd eate and were suffysed, & they toke vp of the broken meate þat was left. viij. baskettes full, & they that did eate, were in no-

in Englyshe. fo. xxxviij.

bze aboute foure thousande and he sent them awaye.

\*The Bytyle on þ. viij. soday after Trinite soday the. viij. chapiter. to the Romayns, C.

**B**rethren we are nowe detters, nat to the fleshe, to lyue after the fleshe, for yf ye lyue after the fleshe ye muste dye, but if ye mortify the dettes of the bodye thzough helpe of the spirite, ye shall lyue, for as many as are led by the spirite of god, they are the sonnes of God, for ye haue nat receyued the spirite of bondage to fere any moze, but ye haue receyued þe spirite of addicion wher by we crye Abba father. The same spirite certifieth our spirite that we are the sonnes of god. If we be sones we are also the heyrers, þe heyrers, I meane of god, and heyrers annexed and togyther with Chyriste.

The Gospel on the. viij. soday after Trinyte soday the. viij. chapiter. of Mathew. C.

**I**esus sayde vnto his disciples. Beware of false prophetes whiche come to you in shepes clothinge, but inwardly they are raueninge wolues

¶.j. ye

## The Bystles & Gospels.

ye shall knowe them by theyr frutes. Do men gather grapes of thornes, or fygg of briers euen so euery good tre bygeth forth good fruyte, but a corrupt tre byngeth forth euyl fruyte, a good tre can nat byng forth bad fruite, nor yet abad tre can bring forth good fruite euery tre that byngeth nat forth good fruyte, shall be hewen downe and cast into the fyre, wherfore by theyr frutes ye shall knowe them. Nat all they that saye vnto me, Master, master, shall entre in to the kyngdome of heuē, but he that doth my fathers wyl whiche is in heauen he shall entre into the kyngdome of heuen.

**C** The Bystile on the. ix. So day after Trinite sonday, the fyrste Bystile to the Corynthians and the. x. Chapter. V.

**B**ethzen we may nat lust lusted. Neyther be ye worshipers of Idolles as were some of them accordyng as it is wryten. The people sat downe to eate and drinke and rose vp a gayne to play. Neyther let vs comyt fornicacion as some of them comitted fornicacyon, &

## In Englyshe.

were destroyed i one day. xxiij. thousand. Neyther let vs tēpte Chryste, as some of them tēpted, and were destroyed of serpentes. Neyther murmure ye as some of them murmured / and were destroyed of the destroyer. All these thynges hapened vnto them for ensamples and were wryten to put vs in remembraunce, whom the endes of the worlde are come vpon. Wherfore let hi that thinketh he standeth, take heed lest he fal. There hath none other tēptacion taken you, but such as foloweth the nature of mā but god is faythfull, whiche shall nat suffre you to be tempted aboue your strength but shall in the middes of þe temtacion make a way to escape out

**C** The Gospel on the. ix. son day after Trinite sonday the xvj. Chap. of Luke. A.

**I**esus put forth a similitude vnto his discyples saying. There was a certayne ryche man which had a bayly that was accused vnto him, & he had wasted hys goodes, & he called hym / and sayde vnto him. Howe is it that I here this



## The Bystles & Gospels.

this of the : Gyue accomptes  
of thy bayllyshyppe, for thou  
mayste be no longer bayly. The  
bayly sayde within him selfe/  
what shall I do: for my may=  
ster wyll take awaye from me  
the baylyshyp. I can nat dyg=  
ge, and to beg, I am ashamed  
I wote what I wyll do, that  
whē I am put out of the bay=  
lyshyp, they maye receyue me  
into theyr houses. Then cal=  
led he al his maysters detters  
and sayde vnto the fyrst howe  
much he owest þ vnto my may=  
ster, and he sayde an hondreth  
tonnes of oyle, and he sayde to  
him, take thy byl, & syt downe  
quyckly & wryte. l. Then saide  
he to another, what owest þ :  
and he sayde an hōdreth quar=  
ters of wheate: he sayde vnto  
hym, take thy byl and wryte  
foure scoze, and the lord com=  
mended the vniust bayly / be=  
cause he had done wysely, for  
the chylþren of this world are  
in theyr kynd wyser thē þ chil=  
dre of lyght. And I saye vnto  
you, make your frēdes of the  
wycked Māmon, that whē ye  
shal depart, they may receyue  
you into euerlastig habytaciōs

in Englyshe. Fo. xxxviii.

**T**he Bystle on the. x. Sō=  
day after Trinite sonday the  
fyrst Bystle to the Corynthy=  
ans the. xij. Chapiter. A.

**B**rethren ye know that ye  
were gentyles, and went  
your wayes vnto domme Ido=  
les, euē as you wer led. Wher  
foze I declare vnto you, that  
no man spekyng in the spīr=  
te of god, despyeth Iesus. Also  
no man can say that Iesus is  
the lord, but by the holy ghozt  
There are dyuersities of gyf=  
tes verely, yet but one spirite,  
& there are dyfferences of ad=  
mynistacyōns, & yet but one  
Lorde. And there are dyuers  
maners of operacyōns, and  
yet but one God, whiche wor=  
keth al thyngs þ are wrought  
in all creatures. The gyftes  
of the spirite are gyuen to eue=  
ry man to profyte the congre=  
gacion. To one is gyuen tho=  
rowe the spirite, þ vtteraunce  
of wysdome, to another is gy=  
uen the vtteraunce of know=  
ledge, by the same spirite to a  
nother is gyuen faythe by  
the same spryte, to another  
the gyftes of healyng, by the  
same spirite, to another power

k. ij. to do

**The Bytles & Gospels**  
to w myracles, to another pꝛo  
phesye, to another iudgement  
of spirites, to another the in-  
terpretacyon of tonges. And  
these all woꝝketh euen the self  
same spirite, deuydunge to e-  
uery man seueral gistes, euen  
as he wyll.

**The Gospel on p. x. sonday**  
after Trinite sondaye the  
xix. chapiter of Luke. f.

**¶** He Iesus came nye  
vnto Ierusalē, he  
behelde p. cyte, and  
wept on it sayeng, if thou had  
dest knowen those thinges whi-  
che belonge vnto thy peace, e-  
uen at this tyme, But nowe are  
they hyd from thyne eyes, for  
the dayes shal come vpon the  
that the enemyes shal caste a  
banke about the, and cōpasse  
the rounde, & kepe the in on e-  
uery syde, and make the euen  
with the grounde with thy chyl-  
dren whiche are in the, & they  
shal nat leaue in the one stone  
vpon another, because thou  
knewest nat the time of thy vi-  
sytacion, and he went into the  
temple, and began to cast out  
them that solde therein, and  
them that bought, sayeng vnto

in Englyshe.

to the. It is wrytten my house  
is the house of prayer, but ye  
haue made it a den of theues, &  
he taught dayly in the temple

**The Bytles on the xi. son-**  
day after Trinite sonday, the  
fyfthe Bytles to the Corynthy-  
ans the. xv. Chapiter. A.

**B**rethren as pertainynge  
to the Gospell whiche I  
... pꝛeched vnto you, which  
ye haue also accepted / and in  
the whiche ye contynue, by  
whiche also ye are saued. I w-  
you to wyt after what maner  
I pꝛeched vnto you yf ye kepe  
it, excepte ye haue beleued in  
vayne, for fyfth of al I deliue-  
red vnto you that which I re-  
ceyued, howe that Christ dyed  
for our synnes, agreynge to the  
scriptures, and that he was  
buried, that he arose agayne  
the thyrde day, accorдынge to  
the scriptur, and that he was  
sene of Cepphas, then of p. xii.  
After that he was sene of mo-  
then spue hōdꝛeth brethren at  
ones of which many remayne  
vnto this daye, and many are  
fallen a slepe, after that appe-  
red he to James, the to al the  
Apostles, and laste of all he  
was

**The Pystles & Gospels**  
was sene of me, as of one that  
was bozne out of due tyme for  
I am the leaste of all the Apo-  
stles, whiche am nat worthe  
to be called an Appostle, be-  
cause I persecuted the congre-  
gaciō of god, but by the grace  
of god / I am that I am / and  
his grace which is in me was  
nat in vayne.

**The Gospel on the leuenth  
Sonday after Trinite son  
day. The. xlii. chapter  
of Luke. A.**

**I**esus put forth the this simi-  
lytude / vnto certayne whi-  
che trusted in thē selues that  
they were perfecte, and dispy-  
sed other. Two men went vp  
into the Temple to praye, the  
one a Pharyse / and the other  
a Publycane / the Pharyse  
stode and prayed thus with  
hym selfe. God I thanke the  
that I am nat as other men  
are, extorcioners vniust, adul-  
terers, or as this Publycan.  
I faste twyse in the weke / I  
giue the tythe of al that I pos-  
seſſe. And the Publycan stode  
a farre of, and wolde nat lyfte  
vp his eyes to heuen, but smo-  
te his brest sayenge. God be

in Englyshe. **Jo. xxxix.**  
mercifull to me synner. I tell  
you this man departed home  
to hys house iustified moze  
then the other, for euery man  
that exalteth hym selfe shal be  
brought lowe, & he that hum-  
bleth him selfe, shal be exalted  
**The Pystle on the. xij. son  
daye after Trinite sondaye /  
the. ij. pystle to the Cozynthy-  
ans. The thyzde Cha-  
pyter. A.**

**B**rethren suche trust haue  
we thow Christ to god  
ward, nat that we are suf-  
ficient of our selues to thynke  
any thyng as it were of our  
selues, but our ablenes com-  
meth of god, which hath made  
vs able to mynyster the newe  
Testamente / nat of the letter,  
but of the spirite, for the letter  
kylleth, but the spirite gyueth  
lyfe, if the ministracion of de-  
th thow the letters fygured in  
stones was glozious, so that  
chyl dren of Israel coude nat  
behold the face of Moyses for  
the gloz of his countenaunce  
whiche gloz neuertheles is  
done awaye, why shal nat the  
ministracion of the spiryte be  
moch moze glozious, for if the  
**h. iij. myn-**

The **Pystles & Gospels.**  
ministringe of condempnaci-  
on be gloypous, muche moze  
doth þ ministracion of ryght-  
wysenes excede in gloype.

**The Gospel on the. xij. son**  
**day after Trinite sondaye**  
**The. viij. Chappter of**  
**Marke. D.**

**I**esus departed from the co-  
stes of Cyre, and came by  
Sydon vnto the see of Galyle  
thowwe the myddes of the co-  
stes of tenne Cyties, and they  
brought vnto hym one þ was  
deafe and dōme, & prayed him  
to lay his hande vpon hym, &  
he toke hym asyde frō the peo-  
ple and put his fingers in his  
eares, and dyd spyt & touched  
his tong, and loked vp to he-  
uen and sighed, and said vnto  
him, Ephara, that is to say be  
opened, and strayte waye his  
eares were opened / and the  
strynge of his tonge was loo-  
sed / and he spake playne, and  
he cōmaunded them that they  
shuld tel no man but the moze  
he forbād them, in so muche  
the moze a greate deale they  
publyshed, sayenge. He hathe  
dōne al thinges wel, and hath  
made both the deafe to heare,

in Englyshe.

and the domme to speake.  
**The Pystle on the. xij. sō-**  
**daye after Trinite Sondaye**

**The thyrde Chappter**  
**to the Galathy-**  
**ans. C.**

**B**ethrē to Abraham and  
his sēde were the promy-  
ses made, he sayeth nat, in the  
sedes as in many, but in thy  
sede as in one which is Chyist  
This I say, that the law whi-  
che began afterwarde / be-  
yonde. iij. hondzeth and. xxx.  
yeres doth nat disanul, the Te-  
stament that was confyrmēd  
afoze of god vnto Chyistward  
to make the promyse of none  
effecte, for if the inherytaunce  
come of the law, it cōmeth nat  
of promyse but god gaue it to  
Abraham by promyse / wher-  
foze then serueth the lawe, the  
lawe was added because of  
transgressyon (tyl the sede ca-  
me to which the promyse was  
made) (and it was ordēnyd by  
angels in the hāde of a media-  
toz. A Mediatoz is nat a me-  
diatoz of one, but god is one /  
is the lawe then agaynste the  
promyse of God? God forþyd  
howbeit if there had, bē a lawe  
gyuen

The Epistles & Gospels.

gyuen, whiche coulde haue giuen lyfe, then no doute ryghtwysenes shulde haue come by the lawe, but the scripture concludeth all thynges vnder sin that the promys by þe sayth of Iesus Chyrist shulde be gyuen vnto them that beleue.

The Gospel on the. xiiij. sō day after Trinite sondaye

The. x. Chapiter of Luke. D.

**I**esus sayde vnto his disciples, happy are the eyes / which se that ye se. For I tell you that many prophetes and kinges haue desyred to se those thynges whiche ye se / & haue nat sene them, & to heare those thynges whiche ye here and haue nat herde them, and behold a certayne lawer stode by, and tempted him sayenge Mayster what shall I do to inheryte eternal lyfe? He said vnto hym, what is written in the lawe? howe reddest thou? & he answered and sayde. Loue thy lord god with al thy herte and with all thy soule, & with all thy strength, and with all thy mynde, and thy neighbour as thy selfe. And he sayd vnto

in Englyshe. Jo. xl.

him, thou hast answered right this to and thou shalt lyue, he wyllynge to iustifye him selfe sayde vnto Iesus, who is the my neyghbour. Iesus answered and sayd. A certayne man descended from Ierusalem in to Ierico, & fell in to the handes of theues, whiche robbed hym of his rayment, and woued hym, and departed leauynge him halfe deade, and by chaunce there came a certayne prest that same way, and whē he sawe him he passed by, and lykewyse a Leuyte, when he was come nye to the place / went and loked on him, & passed by. Then a certayne Samaritane as he ioyned came nye vnto him, & when he sawe him, had cōpassion on hym, & went to him & bounde vp his woundes, and powred in oyle and wyne, and put him on his owne beast, and brought him to a comon in, and made propysion for him, and on the morowe whē he departed, he toke out. ii. pengs, and gaue them to the hoste, and sayde vnto him take cure of hym, and what so euer thou spendest more, whē

I come

### The Pytles & Gospels.

I come agayne, I wyl recompece the. whiche now of these thye, thynkest thou, was neyg boure vnto him that fell in to the theues hādes. And he said he that shewed mercy on hym Then sayde Iesus vnto hym go and do thou lyke wyse.

**T**he Pytyle on the. xiiij. sō day after Trinite Sondag.

The. v. chap. to the Galathians. C.

**B**rethren walke in the spyrte & fulfyll nat the lusts of the fleshe, for the fleshe lusteth contrary to the spirite and the spirite cōtrarpe to the fleshe. These are contrary one to the other, so that ye can nat do that whiche ye wolde, but and if ye be ledde of the spirite then are ye nat vnder the law. The dedes of the fleshe are manifest, which are these, aduoutry, fornicacyon, vncleannes / wantonnes, ydolatry, wythe craste, hatred, variaunce, zele wyath, stryfe, sedicion, sectes / enuieng, murther, dyonkenes glotony, and such lyke, of the whiche I tel you befoze, as I haue tolde you in tyme past, & they which cōmpt such thinges

in Englyshe.

shal nat inherite the kyngdome of god. But the fruite of þe spyrte, is loue, toy, peace, longe suffering, gentilnes, goodnes saythfulnes, mekenes, temperancy. Agaynst suche there is no lawe. They that are Christes, haue crucified the fleshe, with the appetites and lustes. **T**he Gospel on þe. xiiij. sō day after Trinite soday the xvj. Cha. of Luke. A.

**A**s Iesus went to Ierusalem he passed the towne Samaria and Galile, and as he entred in to a certayne towne or castell, there met him ten men that were Lepers which stode a far of, & put forth their voices and said. Iesu maister haue mercy on vs. When he saw the, he sayd vnto the, go & shewe your selues to þe prestes and it chaunsed as they went they were censed, and one of them, whē he saw that he was censed, turned backe agayne and with a loude voyce praysed god, and fel downe on his face, at his fete and gaue hym thanks, and the same was a Samaritane. And Iesus answered & said, are there nat tē censed



## The Byttes & Gospels

but where are those. ix. There are nat foude that returned a gaine, to giue god praise saue ouely this straüger, & he saide vnto him: arise & go thy way / thy fayth hath made the hote.

¶ The Bytyle on the. xv. Sö day after Trinite söday. The v. Cha. to the Gala. D.

**B**rethren if we lyue in the spirite, let vs walke i the spirite, let vs nat be baine glorious prouokynge one another, & enuyenge one another. Brethren if any man be fallen by chaunce into any faute, ye whiche are spirituall helpe to amende him / in spirite of mekenes, consydering thy selfe / lest thou also be tempted, bere ye one anothers burthen, & so fulfyll the lawe of Chyiste, yf any mä seme to hym selfe that he is sonwhat / when in dede he is nothyng, the same decey ueth him self in his ymaginacion / let euery man proue his owne worke, and then shal he haue reioysynge in his owne selfe, and nat in another / for euery mä shal beare his owne burthen, let hi that is taught in the worde mynyster vnto

in Englyshe. fo. xli.

hym that teacheth hym in all good thinges, be nat deceiued. god is nat mocked / for what soeuer man soweth / that shal he reape. He that soweth in his fleshe, shal of the fleshe reape corrupciō, but he that soweth in the spirite, shal of the spirite reape lyfe euerlastyng. Let vs nat be wery of wel doyng / for when the tyme is come we shal reape without werynes. Whyle we haue therfore tyme let vs do good vnto all men / & specially vnto them, whiche are of the housholde of fayth.

¶ The gospel on the. xv. sonday after Trinite sonday / the vj. chap. of Mathewe. C.

**J**esus sayde vnto his disciples that no mä can serue two maysters / for eyther he shal hate the one and loue the other / or els he shal lene to the one, and despise the other, ye cā nat serue god and Mammon. Therfore I saye vnto you, be nat carefull for your lyfe / what ye shal eate / nor what ye shal drynke / nor yet for youre bodye / what ye shal put on / is nat þ lyfe moze worth then meate, & the bodye

Al. j. moze

## **The Bytles & Gospels.**

moze of value then rayment & beholde the foules of the ayre for they sowe nat, neither reape noz yet cary into the barnes & yet your heuēly father fedeth them, are ye nat muche better the they? which of you though he toke thought therfoze, coulde put one cubit vnto his stature and why care ye then for rayment? Consydre the lylies of the felde, howe they growe. They labour nat neither spinne, & yet for all that I say vnto you, that euen Salomon in al his roaltie was nat arayed lyke vnto one of these, Wherfoze if god so clothed þe grasse / whiche is to day in the felde, & to morow shalbe caste into the furnesse / shall he nat muche moze do the same vnto you. O ye of lytell faythe & Therfoze take no thought sayēg. what shall we eate o? what shall we drynke, o? wherwith shall we be clothed, after al these thynges seke the gentyls / for your heuēly father knoweth that ye haue nede of all these thynges / but rather seke ye fyrste the kyngedome of heuen and the ryghtwysenes therof, and

in Englyshe.

all these thynges shalbe ministered vnto you.

**¶** The Bytyle on the .xviij. sonday after Trinite sonday, the ii. chap. to the Ephesi. B.

**S**aynt Paule wrote vnto þe Ephesians sayenge. I desire you þe ye faint nat because of my tribulacions for your sake, whiche is your prayse, for this cause I bowe my knees vnto the father of our lord Iesus Chyriste, whiche is father ouer al that is called father in heuen & in earth, that he wold graunt you accordyng to the riches of his gloze, that ye may be strengthened with myght by his spirite in the inner man / that Chyrist may dwel in your hertes by fayth, that he beyng roted and grounded in loue / myght be able to comprehend with all sayntes, what is that bredeth and length, deepthe / and heygth, & to knowe what is the loue of Chyriste / whiche loue passeth knoweledge that ye myght be fulfilled with al maner of fulnes whiche cometh of god, vnto him that is able to do excedyng haboundantly aboue al that we are

**The Bytles & Gospels.**

oꝛ thynke, accoꝝdyng to the power that woꝛketh in vs, be prayse in the congregacyons / by Iesus Chꝛyste, thozowout all generacions from tyme to tyme. Amen.

**C** The gospel on the .xviij. sō day after Trinite sōday. The vij. chap. of Luke. B.

**I** Eſus wente into a cyte cal led Naim, and many of hys disciples wente with him and much people, whē he came nū into the gate of the cytic, beholde there was a deade man caried out whiche was the onely ſōne of hys mother & she was a wydwe, and much people of the cyte was with her, & when Iesus ſawe her he had compaſſion on her, and ſayde vnto her wepe nat and he wēt and touched the coffyn / and they that bare him ſtoode ſtyll, and he ſayd yonge man, I ſay vnto the aryſe, and the deade ſat vp and begā to ſpeke, and he delyuered hi to his mother and there came a feare on the all / and they gloꝛyfyed God ſayenge, a great Pꝛophete is riſen amonge vs & god hathe vſited his people.

in Englyſhe. Fo. liij.

**C** The Byſtle on p. xviij. Sō day after Trinite ſōday.

The. iiii. Chapt. to the Ephelſpans. A.

**B** Rethzen I whiche am in bōdes for the loꝛdes ſake exhoꝛte you that ye walk woꝛthy of the vocation wherwith ye are called in al humblenes of mynde. and mekenes / and longe ſufferpug, foꝛ bearynge one another, thozow loue, and that ye be diligent to kepe the vnite of the ſpīrite, in the bonde of peace, beyng one body / and one ſpīrite, euen as ye are called in one hope of your callpug. Let ther be but one loꝛd, one ſaythe, one baptyme, one god and father of al, which is aboue all / thozowe all. And in you all, which is bleſſed in the woꝛdes of woꝛdes. Amen.

**C** The Gospel on p. xviij. Sō day after Trinite sōday. The xiiij. chapter of Luke. A.

**W** hen Iesus wente in to the house of one of the cheif Pharises to eate bꝛeade on the Saboth day, and they wached hi, and beholde there was a man befoꝛe hym which had the dꝛoplie, and Iesus an

A. ij. Owered

**The Pystles & Gospels.**

swered and spake vnto þe law-  
ers/and Pharyses sayenge/  
it is lawfull to heale on þe Sa-  
both day and they helde their  
peace, and he toke hym & hea-  
led hym/and let him go, & an-  
swered them sayeng. Whiche  
of you shal haue an Aile or an  
ore fallen into a pyt/and wyl  
nat strayte way pull hym out  
on the Saboth day? and they  
coude nat answer hi agayne  
to that. He put forth a sympli-  
tude to the gestes whē he mar-  
ked howe they pleased to þe hy-  
est roumes / & sayde vnto the  
when þe arte bydden to a wed-  
dyng of any mā lye nat dow-  
ne in þe hiest roume, lest a more  
honourable man then thou be  
bydden of hym / and he þe bad  
both him and the/come & lye  
to the: quē this man roume &  
thou the begyn with shame to  
take the lowest roume/ but ra-  
ther whē thou arte bidden, go  
and lye in the lowest roume/ þe  
when he that bad the cometh/  
he maye say vnto the: frende  
lye vp hyer. Then shalte thou  
haue worshyp in the ptesence  
of them that sit at meate with  
the, for who soeuer exalteth hi

**in Englyshe.**

selfe / shalbe broughte lowe /  
and he that humbleth hym selfe  
shall be exalted .

**The Pystle on the .xxiiij.  
Sonday after Trinite soday  
the .j. Pystle to the Corynthy-  
ans, & the fyrst Cha. A.**

**B**rethre I thanke my god  
alwayes on your behalfe  
for the grace of god whiche is  
gyuen you by Iesus Christe/  
that in al thinges ye are made  
ryche by hym, in al lernynge &  
in al knowledge euē as þe Te-  
stimony of Iesu Christ was co-  
fyrmed in you / so þe ye are be-  
hind in no gyfte, and waite for  
the aperynge of our lord Ie-  
su Christ which shall strength  
you vnto the ende that ye may  
be blamelesse in the day of our  
lord Iesus Christe.

**The Gospel on þe .xxiiij. sō-  
day after Trinite soday the .  
xxij. Cha. of Ma. he we. B.**

**T**he Pharises went vnto  
Iesus / and one of them  
whiche was a doctoure of the  
lawe/asked hym a questyon/  
temptynge hym and sayenge.  
After whiche is the greates  
commaundement in the lawe  
Iesus

## The Bytles & Gospels.

Jesus said vnto him þæt þalt loue thy lord god w al thyne hart, with al thy soule and w al thy mynde/this is the fyrst and the gretest cōmaundemēt & there is an other lyke vnto thys. Thou shalt loue thy neyghbour as thy self. In these two cōmaundementes hange all þæt lawe & the prophetes. Whyle the Pharysyes were gathered to gyther Jesus asked the sayeng. what thinke ye of Christ Whose sōne is he, they sayde vnto hym, the sōne of Dauid He sayd vnto them. Howe thē doth Dauid in spirite cal him lord sayenge, The lord sayd to my lord/ syt on my ryghte hande/ tyl I make thyne enemyes thy fote stole, if Dauid called hym Lord, howe is he then his sōne? & none of them coulde answer hym agayne one worde, Neyther durst any man from that day forth aske hym any mo questyons.

¶ The Bystile on the. xix. son day after Trinite son day the iiii. cha. to the Ephesi. C.

**R**ethzen be ye renued in þæt spirite of your mundes, and put on the new mā which

## In Englyshe. Jo. iiii.

after þæt ymage of God is shapēd in rightwysnes, & true hollynes, wherfore put away lyenge / and speake cuery man trueth vnto his neyghboure / for as muche as we ar mēbers one of another, be angry / but synne nat, let nat the sonne go downe vpon your wrathe / gyue no place vnto þæt backebiter let hi that steale, stele no moze but let him rather labourē w his handes some good thyng that he may haue to gyue vnto hym that nedeth.

¶ The Gospel on the. xix. son day after Trinite son day / the xix. Chap. of Mathewe. A.

**I**esus entred into the tynp and passed ouer and came into his owne cite, and behold they brought vnto hym a man syncke of the palsey / lyeng in his bed, & when Jesus sawe they sayth / he sayd to þæt sicke of the palsey, sonne be of good chere / thy synnes are forgyuen the, & beholde certayne of the scribes sayd in them selues / he blasphemeth and whē Jesus sawe they thought he sayde wherfore thynke you euyl in your hettēs? whether is

**The Byssles & Gospels.**

easier to say, thy sinnes are for-  
gyuen þ, or to say arise & wal-  
ke: That ye may knowe, that  
the sōne of mā hath power to  
forgyue synes in erth, thē sayd  
he vnto the sicke of the palsey  
arise, take vp thy bed, and go  
home to thy house. And he a-  
rose and departed to his hou-  
se, and whē the people sawe it  
they meruayled and glorified  
god, whiche had gyuen suche  
power to men.

\* The Byssle on the. xx. sōday  
after Trinite sōday. The. v.  
cha. to the Ephesians. D.

**B**rethren take hede that  
ye walke cyrcūspetly, nat  
as soles, but as wyse, redēmyg  
the tyme, for þ dayes are euyl,  
wherfore be ye nat vnwyse,  
but vnderstāde what þ wyl of  
the lord is, and be nat dronke  
with wyne, wherin is excessse /  
but be fulfilled with the spiri-  
te, spekyng vnto your selues  
in Psalmes and Hymmes, &  
spirituall songes, syngyng &  
makyng melody to the lord  
in your hertes, giuinge than-  
kes alwaies, for al thinges in  
the name of our Lorde Iesus  
Christe to god the father, sub-

**in Englyshe.**

myttyng your selues one to a  
nother in the feare of god.

The Gospel on the. xx. Sō-  
day after Trinite sōday. The  
xxij. chap. of Mathew. A.

**I**esus sayde vnto his discy-  
ples. The kyngdome of he-  
uen is lyke vnto a certayne  
kinge, which maryed his sōne  
and sent forth his seruauntes  
to call them that were byd to  
the weddyng, and they wolde  
nat come. Agayn he sent forth  
other seruauntes, sayeng, tell  
them whiche are bedden, be-  
holde I haue prepared my dy-  
ner, myne oxen and my fastin-  
ges are killed, and al thinges  
are redy, come vnto the Ma-  
ryage. They made lyght of it  
and wente their waies: one to  
his ferme place, another about  
his marchaundyse, the reme-  
naunte toke his seruauntes &  
increated thē vngoodly and  
slewe thē, whē the kyng herde  
that: he was wroth, and sente  
forth his warrers & destroyed  
those murtherers & brente vp  
their cite, thē said he to his ser-  
uauntes, the weddyng was pre-  
pared: but they whiche were  
biddē therto were nat worthy

Gope.



### The Byssles & Gospels.

So ye therfore out into þe hygh wayes, & as many as ye fynde bynd them to the maryage, the struantes went out into the hygh wayes, and gathered togyther as many as they could fynde, both good and bad, and the weddyng was furnysshed with gestes. The kynge came in to visite his gestic and spied there a mā whiche had nat on a wedding garment, and said vnto him: frende howe camist thou in hyther, & haste nat on a weddyng garment? and he was euen specheles. The said the kynge to his ministers: take and bynd him hande and fote and cast him into vtter darkenes, there shall he wepyng, & gnashing of teth, for many are called and fewe be chosen.

¶ The Byssle on the .xxj. Sōday after Trinite sondaye the vij. Chaptyer / to the Ephesians. B.

**M**y brythren be stronge in the lord, and in the power of his myght, put on the armour of God, that ye maye stande stedfast agaynste the craftye assautes of the deuyl / for we wrestle nat agaynst fleshy

### in Englyshe. Fo. xliiij.

and blode, but agaynst rule, agaynst power, agaynst worldly rulers of þe darkenes of this worlde, agaynste spyrytuall wyckednes / for heuently thinges. For this cause take vnto you the armour of God, that ye may be able to resyst in the euyl day & to stande perfect in all thynges. Stande therfore and your loynes gird about with beryte, hauynge on the brest plate of ryght wysenes & shodde with shoues prepared by þe gospel of peace, aboue al take to you þe shyld of fayth / wherwith ye may quēche al þe fyre darteres of the wicked, and take the helmet of saluacyon, & the swerde of the spirite, whiche is the worde of god.

¶ The Gospell on the .xxj. Sondaye after Trinite sondaye. The .iiij. chapiter of Johan. G.

**T**here was a certayne ruler, whose sōne was syck at Capernaum / as he herde that Iesus was come out of Jewry in to Galyle / he wente vnto him, and besought hym that he wolde descende, & heale his sōne / for he was euen ready to

## **The Pysles & Gospels.**

dy to dye. Then sayde Iesus vnto him, except ye se sygnes and woundes, ye beleue nat, the ruler sayde vnto hym: syz come away oʒ euer þ̄ my chylde dye / Iesus laide vnto him go thy way thy sonne lyueth / and the man beleued the wordes that Iesus had spoken vnto him, and wente his way and anone as he went on his way / his seruauntes met him and tolde hym / sayenge. Thy sonne liueth then enquired he of them the houre when he beganne to amende / and they sayde vnto hym: yester day þ̄ seuenth houre / the feuer lefte him, and the father knew that it was that same houre / when Iesus sayde vnto hym / thy sonne lyueth / and he beleued and all his houtholde.

¶ The Pysle on the. xxij. sōday after Trinite sonday, the i. cha. to the Phylippians. A.

**B**erthen we truste in our Bloode Iesus Christe, that he whiche begā a good worke in you shall perfourme it vntyll the daye of Iesus Christe as it be commeth me so to iudge of you all / because I haue

## **in Englyshe.**

you in my hert, and haue you also euery one companions of grace with me in my bondes as I defende / and stablyshe the Gospell. God beareth me recoʒde howe greatly I long after you al fro the very herte rote in Iesus Christ and this I pray that our loue may encrease moze & moze in knowledge / and in all scalyng, that ye myght accepte thingis most excellēt that ye might be pure and suche as shulde hurte no mannes concence, vntyl the day of Christ fylled with the fruytes of ryghtwysnes whiche, fruytes came by Iesus Christe vnto the gloʒye and laude of God.

¶ The Gospel on the. xxij. sōday after Trinite sonday, the xviij. Cha. of Mathew. C.

**I**esus put forth a symlytude vnto his Discyples sayenge. The kyngdome of heuē is lykened vnto a certayne kyng whiche wolde take accomptes of his seruauntes and when he had begon to reken one was brough t vn to hym whiche ought hym. x. thousand Talentes / but whē

**The Bytles & Gospels.**

he had nought to pay the lord  
commaunded him to be solde  
and his wife and his childzen  
and all that he had and pay-  
ment to be made. The seruaunt  
fel downe & besought him say-  
enge: **Sy?** gyue me respyte, &  
**I** wyl paye the it euery whyt,  
then had the lord pyte on the  
seruaunte, and losed him and  
forgaue him the det. The same  
seruaunt went out & found one  
of his felowes whiche ought  
him an hondreth pens, & layd  
handes on him, and toke him  
by the throte sayeng. **Pay** me  
that thou owest, & his felowe  
fell downe and besought him  
sayenge. **Haue** pacyence with  
me, and **I** wyl pay the al, and  
he wolde nat, but wente & cast  
hym into pryson, tyl he shulde  
paye the det. When his other  
felowes sawe what was done  
they were very soyr, and came  
and tolde to theyr lord al that  
had happened. Then his lord  
called him, and said vnto him  
**O** euill seruaunte **I** forgaue  
the all the dette / because thou  
prayedst me / was it nat mete  
also / that thou shuldeste haue  
had compassion on thy felowe

**in Englyshe. fo. xlv.**

euene as **I** had pytye on the: &  
his lord was wroth and dely-  
uered hym to the Jalers, tyl  
he shulde pay al that was due  
vnto him. So lykewyse shall  
my heuclly father do vnto you  
**I**f ye wyl nat forgyue with al  
poure hertes / eche one to his  
brother theyr trespasses.

**The Bytyle on the .xxiiij.**  
soday after Trinite soday p  
iiij. Chap. to the .**Phy-**  
**lyppians. C.**

**B**rethren folowe ye me, &  
loke on them which wal-  
ke euene / so as ye haue vs for  
an ensample / for many walke  
(of whom **I** haue tolde you of  
ten, and now tel you weping)  
that they are the ennemys of  
the crosse of **Christ**, whose end  
is dampnacyon, whose god is  
theyr belye, and whose glorys  
is to theyr shame, whiche are  
worldly mynded / but our con-  
uersacyon is in Heuen, from  
whense we loke, for the sauy-  
our euē the lord **I**esus **Christ**  
whiche shall chaunge into an-  
other fashyon our vyle body-  
es, that they may be fashioned  
lyke vnto his gloryous body  
accozdyng to the wo:kyngs  
**W. i.** where

**The Pystles & Gospels.**

whereby he is able to subdue  
all thynges vnto him selfe / in  
Jesus Christe our lord.

**The Gospell on the. xxiiij.**  
sonday after Trinite sonday  
the. xxij. Chapiter of  
Mathewe. B.

**T**he Pharyses wente and  
toke counsell, howe they  
myght rangle Christe Jesus  
in his wordes, and sente vnto  
him theyr dyscyples with He-  
rodes seruauntes sayenge.  
Mayster, we knowe that thou  
art true, and that thou techest  
the way of god truly, neyther  
careste for any man, for thou  
consyderest nat mennes estate  
tel vs therfore howe thynkest  
thou? Is it laful to gyue tri-  
bute vnto Cesar or nat? Jel<sup>s</sup>  
perceyued theyr wylines, and  
sayde. Why tempte ye me ye  
Ispocrytes? Let me se the tri-  
bute Money / and they toke  
hym a Penny / and he sayde  
vnto them: whose is this Im-  
mage and superscrypcyon?  
They sayde vnto him Cesars  
then sayde he vnto the. Gyue  
therfore to Cesar that whiche  
is Cesars, and giue vnto god  
that whiche is goddes.

**in Englyshe.**

**The Pystle on the. xxiiij. to**  
day after Trinite sonday the  
fyrst Chapiter to the Col-  
lossyans. B.

**B**rethre we cease nat pray  
enge for you, & desyringe  
that ye myght be fulfilled w  
the knowledge of his wyll in  
al wysdome and spiritual vn-  
derstandynge, that ye myght  
walke worthy of the lord in al  
thing; that please: beyng frut-  
ful in al good workes and en-  
creasynge in the knowledge of  
god, strengthened w all myght,  
thorowe his glorious power  
vnto all pacyence, and longe  
sufferynge, with ioyfulnes in  
Jesus Christe our Lord.

**The Gospel on the. xxiiij.**  
sonday after Trinite Son-  
daye. The. ix. Chap. of  
Mathewe. C.

**M**yles Jesus spake  
vnto the people be-  
holde there came a  
certayne ruler, & woꝝhypped  
hi sayenge, my doughter is e-  
uen now deceased but come &  
lay thy hand on her, & she shal  
liue, and Jesus arose & folow-  
ed him with his disciples, and  
beholde a woman which was  
diseased

**The Byssles & Gospels**  
diseased with an issue of blode  
twelue yeres came behynde  
hym, and touched the heme of  
his besture, and she said in her  
selfe. Yf I may touche but euē  
hys besture onely, I shalbe safe  
Jesus turned him about, and  
behelde her sayeng, doughter  
be of good comfort, thy fayth  
hath made the safe, & she was  
made hole euē the same houre  
**The Byssle on þe nexte son**  
**day befoze Aduent sonday**

Jeremias. xxxij.

**R**ethzen beholde the day  
Res wyl come sayth þe lord  
þe I wyl stere vp vnto Dauid  
a ryghtuous bzaunche, & he  
shall rapgne a kyng, and shal  
be wple, & shall do equite and  
iustice in the earth, and in his  
dayes Juda shalbe safe, & Is-  
rael shal dwel without feare,  
and this is the name that they  
shal cal hi, the lord our ryght-  
teousnes, wherfoze the dayes  
wyl come sayeth the lord that  
they shal say no moze, the lord  
lyueth that brought the chyl-  
dren of Israel out of the lande  
of Egypt, but the lord lyueth  
which deliuered and brought  
the sede of the house of Israel

in Englyshe. **fo. xlvi.**  
out of the lande of the north, &  
fro all lades whether I thrust  
them, and they shall dwell in  
theyr owne lande sayeth the  
Lorde god almyghty.

**The Gospell on the nexte**  
**sonday befoze Aduent sonday**

**The. vi. Chapter of**  
**Johan. A.**

**W**hen Jesus lysted vp  
his eyes and sawe a  
great cōpany come  
vnto hi, & sayd vnto Phylpp:  
Whense shal we bye bzeade þe  
these might eate. This he said  
to proue hym, for he hym selfe  
knewe what he wolde do. Phi-  
lyp answered hym, two hon-  
drezth peny worth of bzead are  
nat sufficient for this, that eue-  
ry man haue a lytel. This said  
vnto him one of his disciples  
Andrew Symon Peters bro-  
ther. There is a chylde here /  
whiche hath fyue barly lous  
and two fysches, but what is  
that amonge so many? Jesus  
sayde make the people to syte  
downe (there was muche hay  
in the place) and the men satte  
downe: in nombze, about fyue  
thousand. Jesus toke þe bzead  
and gaue thākes, and gaue to  
**M. ij.** his

## The Ppſtles & Gospels.

his diſciples, & his diſcyples to them that were ſet downe, and lykewyſe of the fiſhes, as muche as they wolde / when they had eaten ynoughe, he ſayd vnto hys diſciples, gather vp the broken meate that remaineth, that nothyng be loſt They gathered it togyther / & fylled twelue baſkettes with the broken meate / of the fyue barley loues, & two fyſhes whiche broken meate remainned vnto them that had eaten, Then thoſe men, when they had ſene the Myracle that Jeſus dyd / ſayde. This is of a trueth the ſame Prophete, whiche ſhall come into the worlde.

**C**The Ppſtle on the dedycacyon day the. xxi. Chapter of y<sup>e</sup> Reuelacion of S.

Johan. A.

**I**Johan ſawe the holy Cyte newe Jeruſale come down from god out of heuen prepared as a bryde, garnyſhed for her huſband, & I herd a great voyce from the trone, ſayeng, behold the tabernacle of god is with men and he wyl dwell with them & they ſhall be hys people, & god him ſelfe ſhalbe

in Englyſhe.

with them, and be they? god / and god ſhal wype away all teares from they? eyes, & there ſhalbe no moze death, neyther ſorrowe, neither cryng, neyther ſhall there be any moze payne for the olde thynges are gone and he that ſat vpon the ſeate ſayde / behold I wyl make all thynges newe.

**C**The Gospel on the Dedycacyon day. The. xxi. Chapter of Luke. A.

**I**Jeſus entred in, and wente into Jerico, & beholde there was a mā named Zacheus, and he was a ruler amonge the Publycans and riche alſo and he made meanes to ſe Jeſus, what he ſhulde be, and he coulde nat for the pzeace / becauſe he was of a low ſtature Wherefore he ran befoze, & aſcended vp in to a wylde figgetre, to ſe him, for he wold come that ſame way and when Jeſus came to the place he looked vp and ſaw him, and ſaid vnto hym, Zache, haſtely come downe, for to day I muſt abide at thy houſe, & quicly he came downe, and receyued him ioyfully and whē they ſawe that, they



The Byssles & Gospels  
they al grutchted sayeng, he is  
gone in, to Cary with a man  
that is a synner / Zache stode  
hpyth and sayde vnto the lord  
Behold lord, the halfe of my  
goodes I gyue to the poze / &  
if I haue done any man wrog  
I wyl restoze hym foure fold  
Jesus sayde vnto hym, this  
day is helthe come vnto this  
house, for as muche as this  
same house is become the chil  
de of Abraham / for the sonne  
of man is come to seke and to  
saue that whiche was losse.

Here endethe the By  
ssles and Gospels of  
the Sondayes.

Here be  
gynneth the Byssles /  
& Gospels / of the  
Sayntes.

The Byssle on saynte  
Andrewes daye. The  
x. cha. to the Ro  
mans. C.

In Englyshe. Jo. xlvij.



Reithzen the belefe  
of the herte iustifi  
eth, and to know  
ledg w the mouth  
maketh a mā safe  
For the scripture sayeth, who  
so euer beleueth on hym, shall  
nat be ashamed. There is no  
dyfference betwene the Jewe  
and the Gentyle. For one is  
lorde of al, whiche is ryche vn  
to all that call vnto hym. For  
who so euer shall call on the  
name of the lorde shall be safe  
Howe shall they call on hym  
on whome they beleued nat  
Howe shall they beleue on hi,  
of whom they haue nat herd  
Howe shal they here without  
a precher, and howe shall they  
preache excepte they be sente:  
As it is writte howe beutefull  
are the fete of them, whiche  
byng glad tydynges of peas  
And bynge glad tydynges /  
of good thyngs, but they haue  
nat all obeyed to the Gospel.  
For Elayas sayeth, lord who  
shal beleue our sayenges? So  
then sayth cometh by hering /  
and hearyng cometh by the  
word of god. But I aske haue  
they nat herd? No doubte /  
their

## **The Byttes & Gospels.**

they; sounde went out into all landes, and they; wordes into the endes of the worlde.

**C** The Gospel on saynt Andzewes day. The fourthe

### **Chapiter of Mathewe. C.**

**A** S Iesus walked by the see of galyle, he saw two brethren, Symon which was called Peter & Andzewe hys brother castyng a net into the see (for they were fyshers) and he said vnto the, folowe me / & I wyll make you fyshers of men. And they straght waye lefte they; nettes, & folowed hym. And he went forth from thense, & sawe other two brethren, James the sone of Zebede, & Iohn hys brother in the shyp, with Zebede they; father mendinge they; nettes, & called them; & they without taryeng lefte the nettes, & they; father and folowed hym.

**C** The Bytyle on Saynt Nicolas day Eccl. xliij.

**B**ehold an excellent prest whiche in his dayes pleased god, and was founde righteous / and in tyme of wyathe made an atonement: lyke to

## **In Englyshe.**

hym there is nat founde, that kept the lawe of the most hiest. And he was in couenaunt with hum, and in his fleshe he wrote the couenaunt, and in tyme of temptaciō he was founde faithfull. Therfoze he made hym a couenaunt with an othe that nacrons shulde be blessed in his syght, & that he shulde be multiplied as the duste of the erth, he knewe hym in his blisfinges and gaue hi an inheritance & he kept hym thowowe his mercy, that he founde grace in the eyes of god. An enelastyng couenaunte dyd he make hym, and gaue hym the offyce of the hie prest, he made hym happy in gloze, in fayth, & in softenes, he made hym holy, & chose hym out of all fleshe.

**C** The Gospell on Saynte Nicolas daye. The. xlv.

### **Chapiter of Mathewe. B.**

**I** Esus sayde vnto his disciples. A certaine mā redy to take his iourney to a straunge countre, called his seruaunt; to him, and deliuered to them his goodes, and vnto one he gaue, v. talētes, to another. ij. and

**The Psyles & Gospels.**

and to another one, to euery man after his abilitie, & straye waye departed. Then he that had receyued the. v. talentes, went and bestowed them, and another. v. lyke wise he that receyued. ij. gayned other. ij. but he that receiued one, went and dygged a pyt in the earth and hyd his maysters money. After a longe season, the lord of those seruauntes came and rekened with the. Then came he that had receyued. v. talentes & brought other fyue saynges. Mayster & deliueredst vnto me fyue talentes, lo I haue gayned with the. v. mo. Then his mayster saide vnto hym, wel good seruaunte and faythful, thou hast ben faythfull in lytell, I wyll make the ruler ouer muche. Entre into thy maysters ioy, also he that receyued two talentes came & sayde, mayster, thou deliueredst vnto me. ij. talentes, lo I haue wone two other with them, and his Mayster sayde vnto hym wel good seruaunt and faythful I wyll make the ruler ouer inuche go vnto thy maysters ioye.

In Englyshe. Fo. xliij.

**The Psyle on the Con-  
ceptyon of our Lady.**

Ecc. xxiij.

**A**S a vyne, so brought I forth a sauour of sweteness & my floures are the fruit of glozy and ryches. I am the mother of beutyfull loue & of feare, and of greatnes, and of holy hope. In me is all grace of lyfe and truth, & in me is all hope of life & vertu. Come vn to me al that desyre me, & be filled with the fruytes & spryng of me, for my spirite is sweter than hony or hony combe. The remembraunce of me is for euer and euer. They that eate me shall hunger the more, & they that drinke me shall thirst the more he that harkeneth to me shall nat be ashamed, and he that worketh by my counsell, shall nat sinne, and they that bring in to lyghte shall haue eternall lyfe.

**The Gospell on the Con-  
ceptyon of our Lady the fyrst  
cha. of Mathew. A.**

**T**HIS is the boke of the generation of Iesus Christ the sone of Dauid, the sone al so of Abraham: Abraham begate

**The Psylles & Gospels.**

gate Isaac. Isaac begate Jacob. Jacob begate Judas, & his byetheren. Judas begate Phares, and Saram of Thamar. Phares begate Esrom. Esrom begate Aram. Aram begate Aminadab. Aminadab begate Raasson. Raasson begate Salmon. Salmon begate Boos of Rahab. Boos begate Obed of Ruth. Obed begate Jesse. Jesse begate Dauid the king. Dauid the king begate Salomon of her that was Uries wife. Salomon begate Roboam. Roboam begate Abia. Abia begate Asa. Asa begate Josaphat. Josaphat begate Joram. Joram begate Oyas. Oyas begate Joatham. Joatham begate Achas. Achas begate Ezechias. Ezechias begate Manasses. Manasses begate Amos. Amos begate Josias. Josias begate Jechonias & his byethen, about the time they were caried away to Babylon, and after they were brought to Babilon Jechonias begate Salachiel. Salachiel begate Zorababel. Zorababel begate Abiud. Abiud begate Eliachim. Eliachim begate Azor. Azor begate Sadoe.

**In Englyshe.**

Sadoe begate Achim. Achim begate Eliud. Eliud begate Eleasar. Eleasar begate Mathan. Mathan begate Jacob. Jacob begate Joseph the husband of Mary, of whom was borne Jesus, whiche is called Christ. The Psyle on saynt Thomas day the Apostle. The seconde chapiter to the Ephelians. D.

**B**rethren now we are no more straungers, and foreigners but Cetezins with the Sayntes, & of the housholde of god, and are bilte vpon the foundation of the Apostles & Prophetes, Jesus Christe beinge the heed corner stone, in whom euery buyldynge coupled togyther, groweth vnto an holy temple in the lord, in whom ye are bylte togyther & made an habytacio for god in the spirite

The Gospel on s. Thomas daye the Apostle. The. x. chap. of Iohn. f.

**T**homas one of the twelue called Didymus was nat with the when Jesus came. The other disciples said vnto hym we haue sens the lord. And he sayde

**The Byttes & Gospels.**

sayde vnto them: excepte I se in his handes the ppynt of the nayles, & put my finger in the holes of þe nayles, & thrust my hande into his syde, I wyl nat beleue, & after . viij . dayes agayne, the disciples were win & Thomas was with them. Jesus came when the dores were shut / & stode in the myddes & sayde. Peace be to you. Then saide he to Thomas, put in thy finger here & se my handes, and put forth thy hande and thurst it into my side, & be nat wout fayth but beleue. Thomas answered & sayde vnto hym, my lord & my God. Jesus sayde vnto him. Thomas because þu haste sene me, therefore haste þu beleued. Happy art they þu haue nat sene, & yet haue beleued.

**The Bytyle on the Couerli on of S. Paul. The. ix. Cha. of the Actes of the Apost. A.**

**S**aul yet bzyething out chzestenynges and slaughtre agaynst þe diciples of the lord / went vnto þe hye prest, & desired of him letters to Damascō, to the Synagoges þe if he founde any of thys way whether they were mē or wemē, he

in Englyshe. **Jo. xlii.**  
myght byyng the bound vnto Ierusalē. As he wente on his iourney, it fortunēd þe he dreyne to Damascō, & sodaynly theyr myned rounde about hi a light frō heuen, and he fel to the earth & herde a voyce sayenge to hi. Saul, Saul. why persecutest þu me? And he said, what arte þu lord. The Lord said, I am Jesus whom þu persecutest, it shalbe hard for the to kycke agaynst þe pycke, he both trēblyng & astonied said lord what wylte þu haue me to do? And the lord said vnto hi aryse & go into the cyte, and it shalbe tolde the what þu shalte do. The men whiche cōpanied with him on his way, stode amazed, for they herde a voyce, but sawe no man. Saul arose from the earth, & when he had opened his eyes he saw no mā. Then led they hi by the hand, & brought him into Damascō & he was thre dayes without sight, & neyther eate nor dranke. There was a certayne disciple at Damascō named Ananias: to him spake þe lord in a vision, Ananias. And he sayd beholde, I am here lord. And

**A. j.** the

## **The Epistles & Gospels.**

the lord saide vnto hi arylse & go to þe strete, which is called strapte, & seke in the house of Judas, after one saule of the cyte of Thars<sup>s</sup>, for beholde he prayeth and hath sene i a visi- on a man named Ananias cō- minge in vnto him, & putting his hādes on hym þe myght receyue his syghte. Ananias answered / lord I haue herde by many of this mā, howe mu che hurte he hath done to thy sayntes at Jerusale, & in this place he hath auctoryte of the hye pzeestes to bynde al that cal on thy name. The lord said vnto hi. Go thy wayes, for he is a chose vessel vnto me to be- re my name befoze þe gētyls & kynges, & the childre of Israel for I wyl shewe him how gret thynges he must suffre for my names sake. Ananias wente his way, & entred into þe house & put his handes on him, and sayd: brother Saule the lord þe appered vnto the in the way as thou camest sente me vnto the þe thou myghtest receyue thy syghte, and be fylled with the holy ghost. And immediatly there, fell from his eyes

## **in Englyshe.**

as it had ben scales, and here cepued his syght, and arose & was baptyled / and receyued meate and was cōsofited. The was Saull certayne daies w the dyscyples whiche were at Damascōn, and strapte waye he preached Christ in the Synagoges, howe that he was þe sōne of god. Al that herde him were amased and saide, is nat this he that spoyled the which called on this name in Jerusa- lem: and came hyther for the entent that he shuld byng the bounde vnto the hye pzeestes: Saul encreased in strength, & confounded the Jewes which dwelled at Damascōn assy- ming þe this was very Christ.

**The Gospel on the Couer syon of S. Paule. The xix. chap. of Mathewe. D.**

**P**eter said vnto Iesus. Be- holde we haue forlaken al & haue folowed the what shal we haue therfoze. Iesus saye vnto them, verely I say vnto you, þe ye which haue folowed me in the seconde generacyon (when the sōne of man shal sit in the seate of hys maiesty) shal syt also vpon xij. seates, and iudge



## The Bystles & Gospels.

Judge the xii. tribes of Israel  
& who soeuer forsaketh house  
or brethren or sisters, or father  
or mother, or wyfe, or chylde  
or lyuelode/for my names sake,  
the same shall receyue an  
hundred fold, and shall in-  
heryte euerlastyng lyfe.

**C** The Bystile on Cadelmas  
daye. Malachie. iiii.

**B**ehold I sende my mes-  
senger which shall prepare  
the way before me, & todaynly  
shall the lord whome ye seke  
come vnto his temple / and the  
messenger of the couenaunte  
whome ye desyre. Beholde he  
commeth sayeth the lord Sa-  
both. Who shall endure in the  
day of his commynge, or who  
shall stande to behold him: for  
he is as tryng fyre, and as  
herbe that fullers scoure with  
al, and he shall tryt tryng and  
purgynge syluer, and shall pu-  
rifye the sones of Leuy, & shall  
tryne them as golde and syluer,  
and they shall bring offering  
vnto the Lord of ryghteous-  
nes, and the sacrifice of Iuda  
and of Ierusalem, shall be deli-  
uous vnto the lord as in the  
olde tyme, and in the yerres that

in Englyshe. fo. l.

were at the begynnyng.

**C** The Gospel on Cadelmas  
daye. The seconde chap-  
ter of Luke. D.

**W**hen the tyme of Purpy-  
sacion (after the lawe of  
Moyles) was come / they  
brought Iesus to Ierusalem,  
to present him to the lord / as  
it is wrytten in the lawe of the  
lord: euery man childe & first  
openeth the matrix, shall be cal-  
led holy to the lord, and to of-  
fre as it is saide in the lawe of  
the lord, a payre of turtle Do-  
ues, or. ii. yong Pigeons, and  
beholde there was a man i Je-  
rusale, whose name was Syme-  
on and the same man was  
just and feared god, and lon-  
ged for the consolacion of Is-  
rael / and the holy ghoste was  
i him, & an answer was giue  
hym of the holy ghost, that he  
shulde nat se death, before he  
had sene the lord Christ. And  
he came by inspyracion into  
the temple. And when the father &  
& mother brought i the chylde  
Iesus, to do for hym after the  
custome of the law. Then toke  
he him vp in his armes & said  
lord now lettest thou thy ser-  
uaunt

D. ij. uauunt

## The Bytles & Gospels.

naunt departe in peace accor-  
dyng to thy pmyſſe, for myne  
eyes haue ſene the ſauour ſet  
fro the, which þu haſt prepared  
before þu face of all the people.  
A light to lighte þu gentils & the  
glory of thy people Iſrael.

**C** The Bytyle on S. Mathi  
as þu Apoſtle. day the i. cha. of  
the Actes of the Apoſtles. C.

**P**eter ſtoode vp in the myd-  
des of the Dyſcyples and  
ſayde (the nobre of the names  
were aboute an hondreth and  
twenty) ye men and brethren /  
this ſcripture muſte nedes be  
fulfilled, which the holy ghos-  
t thorowe the mouth of Dauid  
ſpake before of Judas, which  
was guyde to them that toke  
Jeſus, for he was nombred  
with vs, and obtained felow-  
ſhip in this myniſtraion, and  
he hath nowe poſſeſſed a plot  
of grounde with the rewarde  
of iniquite / and when he was  
hanged, braſte aſonder in the  
myddes, and all his bowelles  
gushed out / and as it is kno-  
wen vnto al the inhabiteurs of  
Jeruſalem. In ſo muche that  
that felde is called in their mo-  
ther tong. Acheldema, that is

## In Englyſhe.

to ſay the bloudy felde. It is  
wryte in the boke of Pſalmes  
his habytacion be voyde, and  
no man be dwellyng therin,  
and his byshoprycke let ano-  
ther take. Wherefore of theſe  
men, whiche haue companied  
with vs (all the tyme that the  
lorde Jeſus wente in and out  
amonge vs, begynnynge at þu  
baptyſme of Iohan vnto the  
ſame day that he was take vp  
from vs) muſte one be ordey-  
ned to be a wytnes with vs of  
his Reſurreccion. And they a-  
pointed, ij. Joſeph called Bar-  
ſabas ( whole ſurname was  
Juſtus, and Mathias, & they  
prayed ſayenge. Thou Lorde  
whiche knoweſt the hertes of  
all men, ſhewe whether thou  
haſte choſen of theſe two, that  
the one maye take the roume  
of this myniſtracion, and A-  
poſtleſhip from the which Ju-  
das by tranſgreſſion fel, that  
he might go to his owne pla-  
ce, and they gaue for the thep-  
lottes and the lot fell on Ma-  
thias, and he was counted w-  
the eleuen Apoſtles.

**C** The Goppell on S. Ma-  
thias the Apoſtles day. The.

xj. cha-

**The Epistles & Gospels**

**ij. Chappter of Mathewe.**

**T**he Iesus answered and sayde I prayse the. O father lord of heuen and earth because thou haste hyd these thynges from the wyle & prouidente, and haste opened them vnto babes, euen so father, for so it pleased the al thinges are gyuen vnto me of my father / and no man knoweth the sone but the father, neyther knoweth any man the father, saue the sonne and he to whom the sonne wyll open hym. Come vnto me al yethat labour and are laden, and I wyl ease you take my yoke on you and lerne of me, for I am meke and lowely in herte, and ye shall fynde reste vnto your loules / for my yoke is easye / and my burthen is lyght.

**The Epistle on y Annunciacyon of our Lady. Elape. viij.**

**O**ur lord spake to Achas sayenge. Art the a signe of the Lord thy God, from a lowe byneth, or from an hye aboue. But Achas answered. I wyll nat art, neyther wyll tempte the lord. Whertoze y Lord sayde herken ye of the

**in Englyshe. Ro. ij.**

house of Dauid: Is it so smal a thyng for you to be greuous to men, but that ye shuld also be painful vnto god neuerthe later yet the lord, he wyll giue you a signe. Behold a virgyn shalbe with chylde, and shall bere a sone, & shal call his name Emanuel. He shal eat but ter & hony, that he maye haue vnderstandynge to refuse the euyl and to chose the good.

**The Gospel on the Annunciacion of our lady. The ij. chap. of Luke. C.**

**A**d in the. vi. moneth y Angel Gabryel was sent from god vnto a cytie of Galyle named nazareth to a virgyn spoused to a man whose name was Ioseph of y house of Dauid, & the virgyns name was Mary, and the angel went in vnto her, and sayde: hayle ful of grace, the lord is with the, blyssed arte thou among women. When she saw hym she was abashed at his sayeng / and caste in her mynde, what maner of salutation that shulde be. And the angell sayde vnto her, feate nat Mary, for thou hast founde grace

**The Pyssles & Gospels.**

with god, so þ̄ shalt cōceyue in  
thy wōbe, & shalt beare a sōne  
& shalt cal his name Ies⁹. He  
shall be greate and shal be cal  
led the sōne of the hyst, and  
the lordē god shall gyue vnto  
him the seate of his father Da  
uid, and he shall raygne ouer  
the house of Iacobe for euer /  
and of his kyngedome shalbe  
none ende. Then sayde Mary  
vnto the angel, how shal this  
be, seyng that I knowe nat a  
man: and the angel answered  
and sayde vnto her, the holy  
ghoste shall come vpon the /  
and the power of the hiest shal  
ouer shadowe the. Therfoze  
also that holy thyng whiche  
shalbe bozne, & shal be called  
the sōne of god and mark, thy  
cousin Elizabeth, she hath also  
conceyued a sōne i her old age  
and this is the vii. monethe to  
her, which was called barayn  
for with god shal nothyng be  
vnpōssible. Mary sayde: Be  
holde the hande maydē of the  
lordē, be it vnto me euen as þ̄  
hastē sayde.

**The Pyssle on S. Georges  
daye. The fyrst chapt  
ter of Iames, A.**

**also in Englyshe.**

**M**y bryethren counte it exce  
dyng ioy whē ye sal into  
diuers tēptacions for as mu  
che as ye knowe þ̄ the tryenge  
of your fayth brygeth pacyēce  
& let patience haue her perfec  
te worke, that ye may be per  
fecte and sōunde, that nothig  
be lackyngē vnto you, yf any  
that is amonge you lacke wis  
dome, let hym aske of God /  
(whiche gyueth to all men in  
dyfferently / and casteth no  
man in the teeth) and it shall  
be gyuen hym / but lette hym  
aske in faythe and wauer nat  
for he that doubteth is lyke  
the waues of the see / tosse of  
the wynde / and caryed with  
violence. Neyther let that mā  
thike that he shal receyue any  
thyng of god. A waueryngē  
minded man is vnstable in al  
his wayes / let the bryother of  
low degre reioyce in that he is  
exalted and þ̄ tryche in that he  
is made lowe / for euen as the  
floure of the grasse, shal he va  
nyshē awaye. The Sonne  
cylseth with heate / and the  
grasse withereth, and his flou  
res fauleth away and the be  
aute of the fassyon of it peris  
heth /

## The Pystles & Gospels.

Wheth/ euē so shal the ryche mā  
perishe with his haboundaū-  
ce. Happy is the man that en-  
dureth in temptacion, for whē  
he is tryed, he shal receyue the  
Crowne of lyfe, whiche  
the lordē hath promy-  
sed to them that  
loue hym.

¶ The Gospell on S. Geoꝝ-  
ges day. The. xv. chapi-  
ter of Johan. A.

I Esus sayde vnto his Dyl-  
ciples I am the true vyne,  
and my father is an housbāde  
man, euery bꝛaunche that bea-  
reth nat fruyte in me/ he wyl  
take awaye, and euery bꝛaun-  
che that beareth fruyte wyl he  
pouerge þ̄ it may bynge moze  
fruyte. Nowe are ye clene / by  
the meanes of þ̄ wordes whi-  
che I haue spoken vnto you  
byde in me, and let me byde in  
you/ as the bꝛaunche can nat  
beare fruyte of it selfe, excepte  
it byde in the Wyne: no moze  
can ye excepte ye abyde in me,  
I am the vyne/ and ye are the  
bꝛaunches he that abyde in  
me, and I in hym the same by-  
geth forth muche fruyte / for  
without me, cā ye do nothing,

In Englyshe. To. lii.

¶ If a man byde nat in me, he is  
caste forth as a bꝛaunche, and  
is wythered and men gather  
it, and cast it into the fyre, and  
it burneth/ if ye abyde in me/  
and my wordes also byde in  
you, aske what ye wyl, and it  
shal be gꝛuen to you.

¶ The Pystle on S. Marke  
the Euangelystes dape.

The. iiii. chapter to  
þ̄ Ephesians. B.

B Whethzen vnto euerye one  
of vs. is gꝛuen grace ac-  
cording to the measure of the  
gyste of Chꝛiste. Wherfoze he  
sayeth, he is gone vp an hꝛe/  
and hathe led captiue cap-  
tyue / and hathe gꝛuen gys-  
tes vnto men. That he ascen-  
ded / what meaneth it / but  
that he also dyscended fyrste  
in to the lowest partyes of the  
earthē: He that dyscended / is  
euē the same also that ascen-  
ded vp euē aboue al heueng,  
to fulfyll all thynges, and the  
very same made some Appo-  
stles some prophetes, some E-  
uangelyst / some shepherdes,  
some teachers / that the sayn-  
tes myght haue al thynges ne-  
cessarye to worke and myny-  
stre

**The Bylles & Gospels .**

stre withal, to the edifying of  
the body of Christ, tyll we en-  
ter chone (in the bryte of fayth  
and knowledge of the sone of  
god) growe by vnto a perfite  
man, after the measure of age  
of the fulnes of Christe .

**The Gospel on S. Marke  
the Euangelystes daye . The  
xv. chap. of Iohan. A.**

**I** Am the true vyne. &c. as is  
is wyten worde by worde  
in the Gospel of saynt Geo-  
rges daye.

**The Bylle on Phylpp &  
James day. Sapi. v.**

**T**hen shall the ryghteous  
stande with greate con-  
fauunce agaynst the that vex-  
ed them and toke awaye that  
they had laboured for. When  
the wycked shall se that, they  
shall be troubled with horrible  
fere / and shall wonder at the  
sodayne and vnlooked for byc-  
toze, and shall say in them sel-  
ues, repentyng and sorowinge  
for anguryshe of herte. These  
be they whiche we sometyme  
mocked & tested on. We were  
out of our wytt, and thought  
theyr luyuge madnes & theyr  
ende to be without honoure /

**in Englyshe.**

but beholde howe they are cost-  
ted amonge the chyldren of  
God; and haue theyr enheri-  
taunce amonge the sayntes.

**The Gospel S. Phylpp  
and James day. The. xiiij.  
chapter of Iohan. A.**

**I**esus sayd to his disciples  
let nat your hertes be trou-  
bled, beleue in god, and bele-  
ue ye in me. In my fathers  
house are many mansions, if  
it were nat so I wolde haue  
tolde you. I go to prepare a  
place for you / and yf I go to  
prepare a place for you, I wil  
come agayne / and receyue  
you euen vnto my selfe, that  
where I am / there may ye be  
also, and whether I go ye  
knowe and the way ye knowe  
Thomas sayd vnto hym. Lord  
we knowe nat whether thou  
goest. Also howe is it possyble  
for vs to knowe the way? Je-  
sus sayde vnto him. I am the  
way, the veryste, and the lyfe.  
No man commethe vnto the  
father, but by me / yf ye had  
knowne me, ye had knowne  
my father also. And nowe ye  
knowe hym, and ye haue sene  
hym. Phylpp sayde vnto him  
Lord



**The Epistles & Gospels.**

Lozde shewe vs the father & it suffysethe vs. Iesus sayde vnto hym/haue I ben so long tyme with you / and yet haste thou nat knowen me. Phylp he þ hathe sene me/hathe sene the father, and howe sayest þ then, shewe vs the father & beleueste thou nat that I am in the father, and the father i me The wordes that I speke vn to you, I speke nat of my selfe but the father dwellynge in me/ is he that doth the workes beleue me þ I am the father, & the father in me, at the least belcue me for the very workes sake. Verely verely I say vn to you who so euer beleueth on me, the workes that I do / the same shal he do, and greater workes then these shal he do/because I go vnto my father, & what soeuer ye aske in my name, that wpll I do.

**The Epistle on the inuicy on of the Crosse the. v. Chapter to the Galathians. B.**

**B**rethre I haue truste towarde you in God: that ye wpl be none other wyse minded. He þ troubleth you shall

in Englyshe. fo. liij.

beare his iudgement, what so euer he be, bzytheren yf I yet preache Circūscion, why do I then yet suffre persecucion, for then had the offence which þ crosse giueth ceased. I wold to god they were sōdzēd from you, whiche trouble you / as many as t̄syze with outward apertauce to please carnally, they constrayne you to be circumcysed, onely because they wolde nat suffre persecucion with the Crosse of Chyrist/for they them selues whiche are circumcised kepe nat the lawe but desyre to haue you circumcised that they myght reioyce in your fleshe. God forbyd þ I shulde reioyce, but in the crosse of our lozde Ies<sup>us</sup> Chyrist wherby the world is crucified as touching me, and I as concerninge the worlde.

**The Gospel on the Inuicyon of the Crosse, the. liij.**

Cha. of Johan. A.

**T**here was a man of the Pharyses named Nicodemus a ruler among the Jewes, he came to Ies<sup>us</sup> by night and sayde vnto hym. Master we knowe that thou arte

D.J.

ateas

## The Pystles & Gospels .

a teacher, which is come from god, for no man could do such miracles as thou dost, except god were with him. Jesus answered and sayde vnto hym. Verely verely I say vnto the, except a man be bozne a newe he can nat se the kyngdome of God. Nicodemus sayde vnto him, howe can a man be bozne when he is olde, can he entre into his mothers body and be bozne agayne? Jesus answered. Verely verely I say vnto the, excepte that a man be bozne of water, and of the spirite he can nat entre in to the kyngdome of god. That whiche is bozne of the fleshe is fleshe, & that whiche is bozne of the spiryte, is spprite. Wherevyle nat that I sayde to the, ye must be bozne a newe. The wynde bloweth where he lysteth, and thou hearest his sounde, but þu canst nat tel whense he cometh and whither he goeth. So is every man that is bozne of the spirite. Nicodemus answered and sayd vnto him. Howe can these thynges be? Jesus answered and sayd vnto him. Art thou a mayster in Israel, & knowe-

## in Englyshe.

est nat these thynges? Verely verely I saye vnto the / we speake that we knowe / and te styfye that we haue sene, and ye receyue nat our wytnes, yf I haue tolde you earthly thynges / and ye haue nat belueued how shulde ye belueue if I shal tell you of heuenly thynges? And no man hath ascended vp to heuen, but he þat came downe from heuen, that is to saye the sonne of man, whiche is in heuen. And as Moyses lysted vp the Serpent in wylernes euen so muste the sonne of mā be lysted vp, that no man whiche beleueth in hym perishe / but haue eternall lyfe.

**T**he Pystle on þe Natiui. of S. Iohn Baptist. Clape.

**T**hus sayeth the Lorde. Herken ye Iles vnto me, and geue hede ye people that are as farre the lord called me out of the wombe / and made mencyon of my name / when I was in my mothers bowels, and he made my mouthe lyke a sharpe swerde. In the shadowe he led me with his hande, and he made me as an excellent arrow, and hid in his quyncr,

**The Bytles & Gospels.**

quert, and he sayde vnto me  
thou art my seruaunte, O Is-  
rael, in whome I wyl be glo-  
rified: and I sayde. I labour  
in vayne & spende my strength  
for nought and vnprofitably  
howbeit my cause I comyt  
to the lord, and my trauayle  
vnto my god, and nowe sayth  
the lord that forned me in the  
wombe to be seruaunte, and to  
turne Iacob vnto hi, beholde  
I haue made the a lyght, that  
thou shuldest be saluacion vn-  
to the ende of the worlde kyn-  
ges shall se / and rulers shall  
stande vp. and shall worshyp,  
because of the lord, which is  
faythfull and the holy  
of Israel hathe  
chosen the.

**The Gospel on the Natiui-  
te of Saynte Iohn the Bap-  
tist. The fyrst chapiter  
of Luke. f.**

**E**Lyzabethes tyme was  
come & she shulde be deli-  
uered and she brought forth a  
sone & her neyghbours, & her  
cosyns herde tel how the lord  
had shewed greate mercy vpo  
her, they reioyced w her. And  
it fortunyd & eyght dayes they

in Englyshe. Fo. liiiij.  
came to circumcise the chyld,  
and called his name Zachary  
after the name of his father, &  
hys mother answered and sayd  
nat so, but he shall be called  
Iohan. And they sayde vnto  
her. There is none of thy kyn  
þ is named with this name, &  
they made signes to his father  
howe he wolde haue hym cal-  
led, and he asked for wytyng  
tables and wrote sayenge, his  
name is Iohn. And they mer-  
uayled al & his mouth was o-  
pened immediatly, & his tong  
and he spake laudynge god, &  
feare came on al them þ dwelt  
nye, and al these thinges were  
norysed abrode thzoughout al  
the hilly countrey of Jewye: &  
al they that herde them, layde  
them vp in theyr hert; sayeng  
what maner chyld shal this  
be: and the hande of god was  
with hym, and his father Za-  
charias was fylled with the  
holy ghost, & prophesped say-  
enge. Blessed be the Lord of  
Israell, for he hath vlyted &  
redemed his people.

**The Bytyle on S. Peter  
and Paules day. The. xiiij.  
D. ij. Cha-**

## The Bytles & Gospels.

### Chapiter of the Actes of the Apostles. A.

**I**n that tyme Herode the kynge layde handes on certayne of the congregacyon to bere them / he kylled James the brother of Iohan / with a swerde, and because he sawe þæt it pleased the Jewes he proceeded further, and toke Peter also. Then were the daies of the swete bread, and when he had caught him, he put him in prison, and delueryd him to. iiii. quaternions of souldiours to be kepte, entending after Easter to bynge him forth to the people. Then was Peter kept in prison, but prayer was made without ceasinge of the Congregacyon vnto god for him, when Herode wolde haue brought him out vnto the people, the same nyght slepte Peter betwene two souldiours, bounde with two chaynes, & the keepers before þæt doze kepte the Bylson, and beholde the angell of the lord was there presente, and lyght shyned in the Lodge, and smote Peter on the syde, and styred him vp sayenge. Arise vp quykely /

## in Englyshe.

and the chaynes fell of frome his handes, & the angel sayde vnto him / gyde thy selfe, and bynde on thy sandalles / and so he dyd and he sayde vnto hym cast on thy mantel about the, and folowe me, & he came and folowed hym, and wiste nat that it was trueth which was done by the Angell / but thought he had sene a byllion when they were past the fyrste and the seconde wathe / they came vnto the Irongate that ledeth vnto the cytte, whiche opened to them by hys owne accorde. And they wente out / and passed thowowe one strete and by and by the Angell departed from hym. And when Peter came to hi selfe, he sayd nowe I knowe of a suertye þæt the lord hath sente his angel and hath deluered me from the hand of Herode, and from al the waytyngge for of the people of the Jewes.

**T**he Gospell on S. Peter and Pauls day, the. xvi. chapiter of Mathewe. C.

**W**hen Iesus came into þæt costes of the cytte which is called Cesarea Philippy / he as

**The Pytles & Gospels**

he asked his disciples sayeng  
whome do men say that I the  
sone of man am? They sayde,  
some say that thou arte Johñ  
Baptyste, some Helyas, some  
Jeremias, or one of the Pro-  
phetes. He sayde vnto them /  
but whome say ye that I am.

Symon Peter answered and  
sayde. Thou arte Chyiste the  
sonne of the lyuynge God.  
And Iesus answered & sayde  
vnto hym. Happy arte thou  
Symon the sone of Jonas, for  
fleshe and bloude hath nat o-  
pened vnto the that / but my  
father which is in heuen. And  
I say also vnto the that thou  
arte Peter: and vpon this roc-  
ke I wyl buylde my Congre-  
gacion / and the gates of hell,  
shal nat preuayle agaynst it,  
and I wyl gyue vnto the, the  
keyes of the kyngdome of he-  
uen, and what soeuer thou bin-  
dest vpon earth, shalbe boun-  
de in heuen, and what so euer  
thou lowsest on earthe / shalbe  
lowsed in heuen.

**The Pytle on the comme-  
moracion of S. Paule the  
seconde Chapi. to the  
Galathyans. B.**

**In Englyshe. fo. 16.**

**I** Certifie you brethzen, that  
the Gospel whiche was pre-  
ched of me, was nat after the  
maner of men, neyther recey-  
ued I it of man, neyther was  
I taught it, but receiued it by  
reuelacion of Iesus Chyiste:  
ye haue herde of my conuersa-  
cyon in tymes past in the Je-  
wes wayes, how that beyonde  
measure, I persecuted the con-  
gregacyon of God, and spoy-  
led it, and preuayled in the Je-  
wes lawe / aboute many of my  
companions, whiche were of  
myne owne nacyon, and was  
as muche more feruent mayn-  
tener of the tradycyons of the  
elders, but whē it pleased god  
whiche seperated me from my  
mothers wōbe, and called me  
by his grace, for to declare his  
sonne by me that I shulde pre-  
che hym amonge the hethen /  
immediatly I comened nat  
of the mater with fleshe, and  
blode, neyther returned to Je-  
rusalem to them whiche were  
Apostles befoze me / but went  
my wayes into Arabia, and  
came agayne vnto Damascō  
Thē after. iii. yere I returned  
to Ierusalem to se Peter, and

**D. iij. abode**

**The Bylles & Gospels**  
 abode with hi. xvj. dayes none  
 other of the Apostles sawe J,  
 saue James the Lordes bro-  
 ther, the thinges which J wri-  
 te beholde, god knoweth J lve  
 nat. After þ J wente into þ co-  
 stes of Siria and Cilicia, and  
 was vnknownen as touchyng  
 my person vnto the congrega-  
 cyons of Jewry whiche were  
 in Christe but they herde one-  
 ly that he whiche persecuted  
 vs in tyme past, nowe prea-  
 cheth the fayth, whiche befoze  
 he destroyed, and they glory-  
 fyed god on my behalfe.

**The Gospell on the Come-  
 moracion of saynt Paule.**

**The. xij. Chapter of  
 Mathewe. D.**

**P**ETER sayd vnto Iesus  
 beholde we haue forsaken  
 al. Ye shall fynde this Gospel  
 on the conuersyon of Saynte  
 Paule. folio. i.

**The Bylle on the visita-  
 cyon of our Lady. Cantic. ii.**

**I** Am the floure of the feld, &  
 Aplyes of the valeys. As þ  
 Aplye amonge the thornes, so  
 is my loue among the dough-  
 ters: As the Appletre among  
 the trees of the wode, so is my

**in Englyshe.**

beloued among the sonnes. In  
 his shadowe was my desyre to  
 lytte, for his fruite was swete  
 to my mouth. He brought me  
 into his wyne seller, and his  
 behauer to me warde was lo-  
 uely. beholde ny beloued said  
 to me: vp and haste my loue,  
 my doue my beautiful & come  
 for nowe is wynter gone, and  
 rayne departed and paste, the  
 floures appere in our countre  
 and the tyme is come to cutte  
 þ vyues. The voyce of þ Tur-  
 tyl doue is herde in our lande  
 the fygge tree hath broughte  
 forth her figges, and the vyne  
 blossomes geue a sauoure vp  
 hast my loue, my doue in þ ho-  
 les of the rocke, & secrete pla-  
 ces of the wall, shewe me thy  
 face and let me here thy voice  
 for thy voice is swete, and thy  
 fallow beautyfull.

**The Gospell on the visita-  
 cyon of our Ladye. The  
 fyrst cha. of Luke. D.**

**M**ary arose in those dayes  
 and wente in to þ moun-  
 taines with haste into a Cytte  
 of Jewry, and entred in to the  
 hous of Zachary, and salured  
 Elizabeth, & it fortunyd as Eli-  
 zabeth



**The Bybles & Gospels**

abeth herde the salutation of Mary, & babe sponge in her belly, & Elzabeth was fylled with the holy ghost, & cried w<sup>th</sup> a loude voyce, and layde: Blessed arte thou amonge women and blessed is the fruite of thy wombe: & whense happeneth this to me, & the mother of my lord? shuld come to me. Lo as sone as & voyce of this salutation sounded in myne eares, & babe lepte in my bely for ioy, & blissed arte thou that beleuest for those thynges shal be performed whiche were tolde & from & lord. And Mary said My soule magnifieth & lord, and my spyyte reioyleth in God my saupoure.

**The Byble on Kelyke Soday. Eccle. xliii.**

**T**hese are the men of mercy, whose rightousnes are nat forgotten. Goodnesse abyde with the seede of them: theyr kinssolke, are an holy heritage, and theyr sede hath stande in witnesses, and the sones of the abyde vnto & worldes ende for them, the generation of them, and the glozy of them shal nat be left, theyr bo

**in Englyshe. fo. lvi.**

dyes are buryed in peace, and theyr names shal lyue in the worldes, al people shal tel the wysdome of them, and all the congregation of sayntes shal shewe the laude of them.

**The Gospel on Kelyke Soday. The. v. Chapter of Mathewe. I.**

**W**hen Iesus sawe the people he wet by to a meytayne and when he was set hys disciples came vnto him, and he openeth hys mouth & taught them sayenge. Blessed are the poze in spyyte. For theyr is the kyngdome of heuen. Blissed are they & mozne, for they shalbe comforted. Blessed are the meke, for they shal inherite & erth. Blessed are they which hongre and thurst for rightousnes, for they shalbe fylled. Blessed are the mercyfull, for they shal optaine mercy. Blissed are & pure in hert, for they shal se god. Blessed are & meytyners of peace, for they shal be called the chyldren of god. Blessed are they which sustre persecucion for rightousnes sake, for theyr is & kyngdome of heuen. Blessed are ye when  
men

**The Pystles & Gospels.**

men shal reuile you, and persecute you, and shall falsly saye al maner of euyl sayenges agaynste you, for my sake. Reioyce and be glad for greate is your rewarde in heuen.

**The Pystle on saynt Magaretes daye.**

**L**ord my god thou hast exalted my habytacyon vpon the earthe, and I haue prayed for deathe to come. I haue called the lord, & father of my lord that he forsake me nat in the daye of my tribulacion. And in þe tyme of proude men without helpe, I shall laude thy name dylygently, & shall prayse it in confessyon, & my prayer is herde thou haste deliuered me from perdyccion and fro a wycked tyme. Therfore O lord my God, I shall confesse and geue laude vnto thy name.

**The Gospel on S. Magaretes day. The. xiii. Chapter of Mathewe. 6.**

**I**esus sayde vnto his discyples. The kingdome of heuen is lyke vnto treasure hyd in the felde, the whiche a man founde and hyd it / and

**in Englyshe.**

for to retherof, goeth and selleth all that he hath, and buyeth that felde. Agayne þe kingdome of heuen is lyke vnto a Marchaunte sekynge after good peerles, which when he had founde one precious perle, wente and solde all that he had and bought it. Agayne þe kyngdome of heauen is lyke vnto a Net caste in to the see / that gathereth of all kyndes of ffishes whiche when it is full, men drawe to lande, and syt and gathereth the good in to theyr vessels and caste the bad away. So shal it be at the ende of the worlde. The Angells shall come and seuer the bad from the good, and shall caste them into a furners of fyre / there shalbe waylynge / and gnashynge of teeth. Iesus sayde vnto them, haue ye vnderstanded all these thynges they sayd ye syr. The said he vnto them, therfore euery scribe whiche is taught vnto the kyngdome, is lyke an hougholder, which byryngeth forth out of his treasure thyngs bothe newe and olde.

**The Pystle on Mary Magdaleyn**

The Bytles & Gospels  
dayleyn dape Brouerbi. xxxi.

**A** woman of power & be-  
ryte yf a mā could fynde  
the value of her were farre a-  
boue perles. The herte of her  
husbande trusteth in her, that  
he nedeth nat spoyles. She re-  
dereth him good and nat euil  
all the dayes of her lyfe. She  
sought wolle and flaxe, & dyd  
as her handes serued her. He  
is lyke a Marchauntes thyp  
þ byingeth her vytayles from  
far. She ryseth yer dape, and  
giueth meate to her household  
and fode to her maydes. She  
consydered a grounde & bought  
it, and of the fruyte of her han-  
des plāted a vyne. She gyfde  
her loynes with strength, and  
couraged her armes. She per-  
ceiued that her huswyfry was  
profytable, and therfore dyd  
nat put out her cādel by night.  
She set her fingers to the spē-  
del, and her handes caughte  
holde on the dystaffe. She o-  
peneth her hande to the poze/  
stretched out her handes to þ  
nedye. She feared nat leaste  
the colde of snowe shuld hurt  
her house, for al her household  
were double clothed. She ma-

in Englyshe. fol. lvi.

de her gay ornamētes of byce,  
and purple was her apparel.  
Her husbāde was had in ho-  
noure in the gates, as he sate  
with the elders of the lande.  
She made linnen and solde  
it, and deliuered a gyble to  
the marchaunt. Sirenth and  
glozy were her raymente, and  
she laughed in the latter day-  
es. She opened her mouthe  
with wysdome and the law of  
ryghteousnes was on her tōg.  
She had an eye to her house-  
holde and eate nat breade yde-  
ly. Her chyldre arose and bles-  
sed her, and her husbāde cō-  
mēded her. Many doughters  
haue done excellētly but thou  
haste passed them all. Favour  
is a deceyuable thyng, and  
beaute is vanite, but a womā  
that feareth God, she shall be  
praysed. Gyue her of þ fruyte  
of her handes, and let her wo-  
kes prayse her in the gates.

\*The Gospel on Mary mag-  
daleyns day. The. vii. chapi-  
ter of Luke. C.

**O**f the Pharysēs & si-  
red Iesus that he wold  
eate with him, and he came in  
to the Pharysēs house, & sat  
D. J. downe

## The Byssles & Gospels.

downe to meate. And beholde a woman in that cyte / whiche was a synner as sone as she knewe that Iesus sat at meate in the Pharysles house she broughte an Alabaſter Bore of Oyntmente / and she stode at hys fete behynde hym wepyng and began to washe his fete with teares, & dryd wype them with the heares of her head, and kyssed his fete, and anoynted the with Oyntmēt. When the Pharyse whiche had hi to his house sawe that he spake within him selfe sayinge: yf this man were a Prophete, he wolde surely haue knownen who and what manner woman this is, which touched hym, for she is a synner. And Iesus answered & sayde vnto him, Symō I haue som what to saye vnto the, and he sayde: Mayster say on. There was a certayne lender whiche had two detters, & one ought foure hōdꝛeth pens, and the other syfty. When they had no thynge to pay, he forgaue the bothe. Whiche of them tel me wyl loue hym moste? Symon answered and said, I suppose

## in Englyshe.

that he to whome he forgaue moste / and he sayde vnto him Thou hast truly iudged. And he turned to the woman / and sayd vnto Symō. Seest thou this woman, I entred into thy house / and thou gauest me no water to my fete: but she hath washed my fete with teares, & wypped them with the hair of her heed. Thou gauest me no kyss: but she sence the tyme I came in hath nat ceased to kisse my fete. My heed with oyle thou dyddest nat anoynt, and she hath anoynted my fete w oyntmente. Wherefore I saye vnto the many synnes are forgyuen her / because she loued muche. To whom lesse is forgyuē / the same doth lesse loue. And he sayd vnto her, thy synnes are forgyuē the. And they that sat at meate with him, began to say within them selues Who is this which forgiueth euē synnes, and he sayde to þe womā. Thy fayth hath sauēd the, go in peace.

¶ The Byssle on S. James daye the Apostle. The. ij. chapiter to the Ephe-  
sians, D.

Brethren

The Pystles & Gospels.

**B**rethren now ye are no more straungers and foreiners: but cytesens with þe saines, and of þe houholde of god and are bylte vpon the foundacyon of the Apostles, and prophets, Iesus Christ beynge þe heed corner stone, in whom euery buyldyng coupled togyther / growethe vnto an holy temple in the lord, in whom ye also are buylte togyther and made an habitacyon for God in the spyrite.

¶ The Gospel on S. James daye the Apostle. The. xx. chapter of Mathewe. C.

**T**here came to Iesus the mother of Zebedes chyl-  
dren with her sones, worshyp-  
pyng hym, and desyryng a cer-  
tayne thyng of hym, he saide  
vnto her, what wilt thou haue  
she sayde vnto hym. Graunte  
that these my two sones, may  
syt one on the right hand, and  
the other on thy lefte hand, in  
thy kyngdome. Iesus answered  
and sayde / ye wotte nat  
what ye aske. Are ye able to  
drynke of the cup that I shall  
drynke of? and to be baptysed  
w the baptyme that I shalbe

in Englyshe. fo. lviij.  
baptysed w? They answered  
to him. That we are. He sayde  
vnto the, ye shal drynke of my  
cup, and shalbe baptysed with  
þe baptyme that I shalbe bap-  
tysed with, but to sytte on my  
ryght hande / and on my lefte  
hāde, is nat myne to gyue but  
to them for whom it is prepa-  
red of my father.

¶ The Pystle on saynte An-  
nes daye.

**A** womā of power & very  
te. &c. Ye shall fynde this  
Pystle on saynt Mary Mag-  
daleyn daye. folio. lviij.

¶ The Gospel on S. Annes  
daye. The fyrst chapter  
of Mathewe. A.

**T**his is the boke of the ge-  
neraciō. &c. Ye shall fynde  
this gospel on the Concepcyō  
of our lady. folio. xlviij.

¶ The Pystle on S. Peters  
day ad vincula. The. xij. cha.  
of the Actes of þe Apostles. C.

**¶** He Peter came out  
of prisō, he came to  
the house of Mary  
þe mother of one Iohn whiche  
was called Marke / where  
many were gathered togyther  
in prayer / as Peter knocked  
P. ij. at the

### **The Pytles & Gospels.**

at the entrey doze, a damosell came forth to herken named Rhoda, and when she knewe Peters voyce, she opened nat the entre for gladnes, but rāne in / and tolde howe Peter stode befoze the entrey / and they sayde vnto her, thou arte mad, and she boze thē downe / that it was euen so. Thē saide they, it is his angel Peter contynued knockyng, when they had opened the doze, and saw hī they were astonyed, he beckened vnto thē with the hande to holde theyꝝ peace / and tolde them by what meanes the Lorde brought him out of pylson.

**C** The Gospel on S. Peters day ad vincula. The. xvj. cha of Mathewe. B.

**W**hen Iesus came into the costes. &c. Ye shall fynde this Gospel on S. Peter and Paules daye. folio. lb.

**C** The Pytyle on the Trāsfyguracion of our Lorde, the. ij. Pytyle of Peter and the tyzte chapiter. D.

**M**ost dere beloved bꝛethꝛe we folowed nat deceyuable fables when we opened

### **in Englyshe.**

vnto you the power, and comynyng of our lorde Ies<sup>us</sup> Chꝛist but with our eyes we saw his maiestye. Euen then verely / when he receyued of God the father honour and gloꝝy, and whan there came suche a voyce to him from that excellent gloꝝye. This is my dere beloved sōne, in whome I haue de lyte, heare hym this voyce we herde whan it came frome heuē, beyng with hym in the holy Mounte, we haue also a ryght sure worde of prophesy wherunto if we take hede, as vnto a light that shyneth in a darke place, ye do well vntyll the day dawne & the day starre arysle in your hertes.

**C** The Gospel on the Trāsfyguracion of our lorde, p. xviij. cha. of Mathewe. A.

**I**esus toke Peter and James, & Iohn his bꝛother & .. brought them bp in to an hye Mountayne oute of the waye and was transfygured befoze them and hys face dyd shyne as the sōne, and his clothes were as white as y light And beholde there appered vnto them Moyses and Heli-  
as, tal=



## The Pystles & Gospels.

as, talkynge with him. Then answered Peter and sayde to Iesus. Mayster here is good beyng for vs, yf thou wylte / let vs make here. iij. tabernacles / one for the / and one for Moyses / and one for Elias. Whyle he yet spake / beholde a bygghte cloude shadowed them, and beholde there came a voyce out of the cloude and sayde. This is my dere sonne, in whome I delyte / here hym. And whan the dyscyples herde that they fell flatte on theyr faces / and were soze affrayde. And Iesus came and touched them and sayde aryle and be nat affrayde. Then lysted they vp theyr eyes and sawe no man but Iesus only. And as they came downe from the Mountayne. Iesus charged them sayeng / se that ye shewe the Wylson to no man tyll the sonne of man be rysen againe from deathe.

**The Pystle in the fest of the name of Iesus. The. iij. chapiter of the Actes of the Apostles. A.**

**P**eter ful of the holy ghost saide. Ye rulers of the peo

ple and elders of Israel, if we

this daye be examyned of the good dede done to the sycke man / by what meanes he is made hole, be it knowen vnto you al, and to al the people of Israel that in the name of Iesus Christe of Nazareth, who ye crucified, and whom God raysed from deth againe, this man standeth here presente before you whole, this is the stone caste asyde of you buylders which is set in the cheife place of the corner, neyther is there saluacyon in any other, nor yet also is there any other name gyuen to men wherein we muste be saued.

**The Gospel in the feast of the name of Iesus. The fyrste chapiter of Mathewe. C.**

**T**he angel of god appered to Iosephe in sleepe sayenge. Ioseph the sone of Dauid, fere nat to take vnto the Mary thy wyfe, for that whiche is conceived in her, is of the holy Ghost. She shall byng forth a sonne, and thou shalt call his name Iesus, for he shall saue his people from  
D. iij. theyr

**The Bystles & Gospels:**

they? sinnes. Al this was done to fulfyl that whiche was spoken of our lord by the prophete sayenge. Beholde a mayde shalbe with chylde / and shall brynge forth a sonne, and they shall call his name Emanuel, whiche is by interpretacyon, god with vs.

**The Bystile on saynt Laurence day, the. ii. Bystile to the Corynthians. The ix. chapt. B.**

**B**ethzen, he whiche soweth the lytel, shal receyve tytel and he that soweth plenteously shal receyve plenteously / and let euery man do accordynge as he hath purposed in his herte, nat grudgyngely, or of necessity, for god loueth a cheerefull gyuer. God is able to make you ryche in all grace / that ye in al thynges hauing sufficient vnto the better most may be ryche vnto all maner good workes, as it is wyrtten He hath sparshed abroad, and hath gyuen to the poore hym ryghteousnes remaineth for ever. He that fideth the sower sede shal mynister breade for fode, and shal multiply your

**in Englyshe.**

sede / and encrease the fruytes of your ryghteousnes.

**The Gospel on saynt Laurence day, The. xii. chapter of Iohn. D.**

**I**esus sayde vnto his disciples. Verely verely / I say vnto you, excepte the wheate corne fal into the ground and dye, it bydeth alone / yf it dye it bryngeth forth muche fruite. He that loueth his lyfe shal destroy it, and he that hateth his lyfe in this worlde / shal kepe it vnto the lyfe eternall yf any man mynister vnto me let him folowe me, and where I am, there shal also my mynister be, and yf any man mynister vnto me / hym wyl my father honoure whiche is in heuen.

**The Bystile on the Assumpcion of our Lady. Ecclesi. xxiii.**

**I**n al thosethyngs I sought reste: and in some mannes enheritaunce wolde haue dwelt. The the creatour of al thynges commaunded and sayde vnto me: and he that created me dyd sette my Tabernacle at reste / and sayde vnto me.

Dwell

**The Pyssles & Gospels**  
 Dwel in Jacob, & haue thynne  
 inherytaunce in Israell, and  
 rote thy selfe amonge myne e-  
 lecte. From the begynnyng /  
 and befoze the worlde was I  
 created / and vnto the worlde  
 to come wyll I nat cease: and  
 befoze him haue I mynystrid  
 in the holy habytacion and so  
 in Spon was I settled, and in  
 the holy cyte likewise I rested  
 and in Ierusalem was my po-  
 wer. And I rote my selfe in  
 an honourable people, which  
 are the Lordes parte, and he  
 theyr inheritaunce, & amonge  
 the multitude of Sayntes I  
 helde me fast. As A Cedar tre  
 was I lyfte vp in Lybanon /  
 and as a Cypres tre in mount  
 Hermon. As a Palme tre was  
 I exalted in Cades / and as  
 Rose plantes in Jerico. As a  
 beautyfull Olive tree in the  
 feldes and as a Piantayne  
 tree was I exalted vpon the  
 waters. In the strets. I gaue  
 an odoure as Synamon and  
 Balme that smellethe well /  
 and gaue an odoure of swete-  
 nes as perfecte Myrr.

**The Gospel on the Assump**

in Englyshe. Fo. l.r.  
 cyon of our Lady. The. x. cha-  
 piter of Luke. C.

**I**esus entred into a certayne  
 Castle. And a certayne wo-  
 man named Martha, recey-  
 ued him into her house: And  
 this woman had a syster cal-  
 led Mary: whiche satte at Je-  
 sus fete, and herde Iesus prea-  
 ching. Martha was combyed  
 aboute muche seruyng: and  
 stode and said: Mayster doest  
 thou nat care: that my syster  
 hath left me to minister alone,  
 byd her therfore that she hel-  
 pe me. And Iesus answered  
 and sayde vnto her. Mar-  
 tha Martha, Thou carest and  
 art troubled about many thi-  
 gs, verely one is nedeful. Ma-  
 ry hath chosyn the beste parte  
 whiche shall nat be taken a-  
 waye frome her.

**The Pyssle on S. Bartyl**  
 mewes daye. The. ij. chapiter  
 to þe Ephesians. D.

**N**ow ye are no moze straū-  
 gers. &c. ye shal find this  
 Pyssle on S. James day the  
 Apostle. folio. lviij

**The Gospel on S. Bartil**  
 mewes day. The. xxij.  
 chap. of Luke. C.

There

## The Bystles & Gospels.

**T**Here was a stryfe among the dysciples of Iesus / whiche of them shulde be taken for the greateste / and he sayde vnto them, the kyniges of the Gentyllles raygne ouer them and they that beare rule ouer them / are called gracious lordes, but ye shall nat be so / but he that is greateste amonge you shall be as the yongest / and he that is chiefe shall be as the mynystre / for whether is greater / he that syteth at meate : or he that serueth : is nat he that syteth at meate : And I am amonge you as he that minystrerh / ye are they whiche haue bydden with me in my temptacions / and I appoynte vnto you a kingdome, as my father hath apoynted to me that ye maye eate and drynk at my table in my kyngedome / and syt on seates / and iudge the twelue tribes of Israel.

**T**he Bystile on the Decolacion of S. Johan  
Prouerbi. x.

**T**he lokinge after of iuste men is gladnes: and the hope of wycked men shall pe-

## in Englyshe.

ryllhe. The strength of a simple mā is the wayes of the lorde, and feare to the that work euyl. The iuste man shall nat be moued for euer, and wycked men shall nat dwell vpon the earthe. The mouthe of a iuste man bringerh forth wysdome / and the tonge of euyl men shall peryllhe. The lippes of a iuste man considereth pleasaunte thynges / and the mouthe of wycked men, forwardeth thynges. The symple cyte of iuste men shall dyrecte them and the supplantacyon of euyl men shall destroye them. The ryghteousness of ryghteous men shall deliuer them, and the wicked men shall be taken in theyr awaites. The iuste man is deliuered from heuynes / and the wycked man shall be taken for him. A dyssembler deceyueth his frende with the mouthe / and the iuste men shall be deliuered with science. A cyte shall be exalted in the goodes of iuste men: and laude shall be in the losse of wycked men, A cyte shall be exalted in the blyssynge of iuste men.

**T**he

The Bytles & Gospels.

**T**he Gospel on the decola-  
cyon of saynt Iohan. The  
vi. cha. of Marke C.

**H**erode the kynge hym  
selfe sente forth and toke  
Iohan and bounde him, and  
caste him in prysen, for Hero-  
dias sake / whyche was hys  
brother Phyllyppes wyfe, for  
he had married her. Iohn said  
vnto Herode. It is nat laful  
for the to haue thy Brothers  
wyfe. Herodias laid wayt for  
him, & wolde haue killed him  
but she could nat, for Herode  
feared Iohan knoweing that  
he was a iuste man, & an holy,  
& gaue him reuerence & when  
he herde him, he dyd many thi-  
ges & herde him gladly. And  
when conuenyente daye was  
come. Herode on his birth day  
made a supper to the Lordes,  
Capteynes, and cheife estates  
of Galile. And y<sup>e</sup> daughter of  
the same Herodias, came in, &  
daunced, and pleased Herode,  
and them that sat at bourde al-  
so. Then the kyng sayde vnto  
the mayden, aske of me what  
thou wylte, and I wyll gyue  
it the, and he sware vnto her.  
What soeuer thou shalt aske

in Englyshe fo. lxx.

of me / I wyl gyue it the, euen  
vnto the one half of my kyng-  
dome. And she wente forth:  
and said to her mother. what  
shal I aske and she sayd Iohn  
Baptistes head. And she came  
in strayte waye with haste vnto  
the kynge and asked say-  
enge / I wyl that thou gyuest  
me by and by in a dyshe / the  
head of Iohan Baptyst. And  
the kynge was sorre. Yet for  
his othes sake, and for the-  
res sakes whiche sate at supper  
also, he wolde nat put her be-  
syde her purpose. And imme-  
diatly the kyng sent y<sup>e</sup> Hange-  
mañ, and comaunded his heed  
to be brought in, and he went  
and beheded him in the prysen  
& brought his heed in a dyshe  
and gaue it to the mayde, and  
the mayden gaue it to her mo-  
ther. When his disciples herd  
of it, they came & toke vp hys  
body, and put in a tombe.

**T**he Bytyle on the Natyui-  
te of our Lady.

**A** byne so brought I  
forth a. cc. ye shali fynde  
this Bytyle in the Concepty-  
on of our Lady. folio. clviij.

D. j.

The

**The Byssles & Gospels.**

**T**he Gospell on the Nat-  
uite of our Ladye. The fyrste  
Cha. of Mathewe. A.

**T**his is the boke of the ge-  
neracion of Iesus. &c. ye  
shal fynde this Gospel on the  
Concepcyon of our Ladye.  
Folio. xlviij.

**T**he Byssle on the Exalta-  
cyon of the Crosse the. v. cha.  
to the Galathians. B.

**I**haue trust towarde you  
in god. &c. Ye shal fynde  
this Byssle on the Inue-  
ncyon of the Crosse. Fo. liiij.

**T**he Gospell on the exalta-  
cyon of the Crosse the. xij.  
Chap. of Johan. C.

**I**esus sayde vnto the peo-  
ple of the Jewes, nowe is  
the iudgemēt of this worl-  
de now shal the prynce of this  
worlde be caste out. And I (yf  
I were lyft vp from the erth)  
I yll drawe all men vnto me.  
This sayd Iesus spgnyfieng  
what death he shuld dye. The  
people answered him. We ha-  
ue herde of þe lawe that Christ  
bydeth euer. And howe sayest  
thou then that the sōne of mā  
must be lyfte vp. Who is that  
sonne of man? Iesus sayd vn-

**In Englyshe.**

to the yet a lytell whyle is the  
lyght w pou: walke whyle ye  
haue light lest þe darknes com  
on you He þe walketh in þe dar-  
ke woteth nat whither he go-  
eth. But whyle ye haue light,  
beleue on the lyght þe ye maye  
be the chyldren of lyght.

**T**he Byssle on saynt Ma-  
thewes day the Apostie.

**T**he similitude of þe faces  
of the foure beastes. The  
face of a mā, and the face  
of a Lyon, on the ryght hande  
of þe foure of the. And the face  
of an Eagle aboue them foure  
And theyr faces / and theyre  
wyges stretched out aboue an  
hye. Eche had two wynges  
coupled to gyther. and two þe  
coucted theyr bodyes, & they  
wente al strypte forwarde, and  
whpyther they had luste to go/  
thither they went, and turned  
nat backe agayne in their go-  
ynge. And the symilitude of þe  
beastes, & the fallyon of them  
was as burnyng coles of fyre  
and as fyre brandes, walking  
betwene the beastes, & the fire  
dyd shpyne, and out of the fyre  
procedd lyghtnyng, and the  
beestes ranne and returned af-  
ter



The Bytles & Gospels  
ter the passyon of lyghtninge.

**T**he Gospel on saynt Ma  
thewes daye the Appostle,

The. ix. Chapiter of  
Mathewe. B.

**W**hen Iesus wente  
forth, he sawe a mā  
syt receyuyng of a  
custome named Mathewe, &  
sayde to him. folowe me, and  
he arose and folowed hym.  
And it came to passe, that Je-  
sus sate at meate in the house  
beholde many Publycanes &  
synners came and sate downe  
also with Iesus and his dys-  
cyples. When the Pharyses  
had perceyued that, they sayd  
to his disciples. Why eatethe  
pour mayster with Publycan-  
nes & synners? When Iesus  
herde that: he sayd to the, The  
whole nede nat the Phisycian  
but they that are sycke. Go &  
lerne, what that meaueth? I  
haue pleasure in mercy, & nat  
in offerynge, for I am nat co-  
me to call the ryghtwylse, but  
the synners to repentaunce.

**T**he Bytyle on saynt Myg  
hels day. The fyrste Chap  
of the Reuelacyon of  
saynt Johan. A.

in Englyshe. Fo. lxxi.

**I**esus sent & shewed by his  
Angel vnto his seruaunte  
Johā, whiche boze recorde  
of the worde of god, and of the  
testymonye of Iesus Chryste,  
and of al thinges that he saw  
Happy is he that hereth and  
readeth the wordes of the pro-  
phesy, and kepe those thinges  
whiche are wyrtten there in /  
for the tyme is at hande. Johā  
to the. vij. cōgregacyons in A-  
sia. Grace be with you & peace  
from him whiche is, & whiche  
was, and ſ whiche is to come  
and frome the. vij. spirites /  
whiche are presente befoze his  
trone, and from Iesus Chryst  
whiche is a saythful wytnesse  
and fyrst begottē of the ded, &  
lord ouer the kinges of þ erth  
vnto hym that loued vs, and  
wasshed vs from our synnes:  
in his owne bloude.

**T**he Gospel on saynt Myg  
hels daye the. xviij. Chap.  
of Mathewe. A.

**T**he disciples came vnto  
Iesus sayeng. who is þ  
grettest in the kyngdome  
of heuē? Iesus called a chyld  
vnto hi, & set him in þ middes  
of the & said vereli I say vnto  
D. ij. you

## The Prymer & Gospels.

you except ye turne & become as children, ye cannot entre into the kyngdome of heuen. Who soeuer therfore thal submytte hun selfe as this chylde he is the greatest in the kyngdome of heuen. And who so euer recepueth suche a Chylde in my name, receiueth me, but who so euer offēde one of these lytel ones, whiche beleueth in me, it were better for him that a Mylstone were hanged aboute his necke, and that he were drowned in the depth of the see, Wo be vnto the world because of offences, howbeit it can nat be auoyded neuerthelesse wo be to the man by whome the offence commeth. Wherfore if thy hande or thy fote gyueth þ an occasyon of euyl, cut hym of, and cast hym fro þ. it is better for the to entre into lyfe halte or maynted, rather than thou shuldest haue twynge two handes / or two fete be caste in to the euerlastynge fyre. And if also thyne eye offēde the, plucke him out and cast him from the. It is better for the to entre in to lyfe with one eye, then hauing two eyes

## in Englyshe.

to be caste in to the Hell fyre. Se that ye despyse nat one of these lytell ones. For I saue vnto you / that in heuen they angels, beholde the face of my father which is in heuen.

**¶** The Prylle on the Translacyon of Saynte Edward the kyng and Constable.

**T**he iuste man wyll gyue his herte and watche in the moorninge to the lord whiche made hym, and wyl praye in the syght of the most hyst. He wyll open his mouthe in prayer, and wyll praye for his synnes. And if the great lord wyll, he wyl fulfyll hym with the spyryte of vnderstandyng and he wyll shewe forth the eloquence of hys wysdome of swete houres, and wyl know ledge to the lord in prayer, & he wyll directe his counsaile and discipline, and wyl haue counsell in secreete thynges, & he shall speke openly, the discipline of his doctrine & shall glorie in the Testament of the lord. Many men shal prayse his wysdome, and it shall nat be done away vnto the world.

des

**The Byssles & Gospels.**

des ende. His remembraunce  
shall nat go away, and his na  
me shall be requyred from ge  
neracion into generacion.

**The Gospel on the Trāsta  
cion of Saynte Edward the  
kinge and confessor** p  
ri. cha. of Luke, C.

**I**esus sayde vnto his disci  
ples. No man lyghteth a  
candel, and putteth it in a pre  
up place, neyther vnder a bus  
shel but on a candellstyeke that  
they that come i, may se lyght  
The lyght of thy body is thin  
eye. Therfore when thyne eye  
is synple, then is all thy body  
full of lyght, but yf thyne eye  
be euill, then shall all thy bo  
dy be ful of darkenes. Take  
hede therfore that the lyghte  
whiche is in the, be nat darke  
nes, for yf al thy bodye shall be  
lyght hauyng no parte darke  
then shall al be ful of lyght euē  
as when a candell boeth lyght  
the with his brightnes.

**The Byssle on saynt Luke  
the Euangelystes day.**

**T**he similitude of p faces  
ac. ye shall finde this By  
ssle on saynt Mathewes daye  
the Apostle. Folio. lxx.

**In Englyshe To lxx.**

**The Gospel on Saynte  
Luke the Euangelystes day.**

**The. x. Chapter of the  
Luke. A.**

**O**ur lord apointed other  
seuenty also / & sent them  
two and two before hys face /  
into euery cytye & place, why  
ther he hym self wolde come.  
And sayde vnto the / the har  
uest is greate, but p labozers  
are fewe, pray therfore p lord  
of the haruest to send forth his  
labowzers in to his harueste,  
Go your waies, behold. I send  
you forth as Lambes amonge  
wolues, Beare no wallet nei  
ther scrippe / nor shoes, and sa  
lute no mā by p way In what  
so euer house ye entre in fyrste  
say. peace be to thy house. And  
if p lone of peace be ther, your  
peace shall reste on hym / if nat  
it shall retorne to you agayne  
and in the same house tary skil  
earyng and dynkyng suche  
as they haue, for the labourer  
is worthy of his rewarde.

**The Byssle on the. xj. thou  
sande Myrgyns day.**

**O** how fayre is achast ge  
neracion with charite, p  
memozy of it is immortal, for  
it is

## The Bytles & Gospels.

it is knowen to god and man and when it is present, they folowe it: and desyre it, when it ledeth the, and it triumpheth crowned euerlastyngly, ouercommynge of batayles vnde- filed, a great multitude of wicked men shal nat be profytable & euyl plantes shal nat byng forth hye trees, neyther shal set a suet grounde, and if they spyng in tyme in bowes, they shalbe vnshure put they shalbe moued with the wynde, & shalbe plucked vp with the vehemency of the winde, the vnparfite bowes shalbe broken, and the fruyte of them shalbe vnprofitable and bitter to eat, & profitable to nothyng, and al þe chyldeyn which shalbe bozne to wycked men: are wytnes of wyckednes agaynst theyr parentes in theyr interrogacion the iuste man shalbe in rest, if he be occupyed with death.

The Gospel on the. xi. thou-  
sande Wyrgyns daie. The  
xxv. Chappter of  
Mathewe. A.

**I**esus sayde vnto his disci-  
ples. The kyngedome of  
heue is lykened to. x. byr-

## in Englyshe.

gyns, which toke theyr lāpes and wente to mete the bydgrome, & fye of them were folysh, and fye were wise. The folowes toke theyr Lampes, but toke none oyle with them, but the wyse toke oyle with them in theyr vessels with theyr lāpes also. Whyle the bydgrom taried, al slombred and slept, & euē at mydnyght there was a cry made, behold þe bydgrom cometh: Go and mete hym: The al those byrgyns arofe & prepared theyr lampes. And þe folysh sayd vnto þe wyse giue vs of your oyle for our lāpes go out, but the wyse answered sayeng, nat so lest there be nat ynoughe for vs & you, but go rather to the that sell, and bye for your selues, in conclusyon whyle they went to by: þe bydgrome came, & they that were redy wente in with him to the weddynge, and the gate was shut vp. Afterwardes came al so the other byrgyns sayenge, Mayster, mayster, open to vs/ but he answered and sayd. I rely, I say vnto you I knowe pou nat, loke that pou wathe therfore, for ye knowe neyther

**The Bytles & Gospels.**

the day noz yet the houre, whe  
the sonne of man shall come.

**The Bytyle on Symon  
and Iudes dave. The.**

viii. chapiter to the  
Romayns. C.

**B**rethren we knowe well  
that all thynges workes  
for the best vnto them that lo  
ueth God whiche also are cal  
led of purpose for those whi  
che he knewe before, he also o  
dayned before that they shuld  
be lyke fashioned vnto the sha  
pe of his sonne, that he myght  
be the fyrste begoten sonne a  
mong many brethren. More  
ouer whiche he apoynted be  
fore, them also he called, and  
whiche he called, them also he  
iustified, whiche he iustified/  
them he also glorified. What  
shall we then saye vnto these  
thynges, if God be on our side  
who can be agaynste vs, whi  
che spared nat his owne sone  
but gaue him for vs al, howe  
shall he nat with him gyue vs  
al thynges also. Who shall lay  
any thing to the charge of gods  
choysen? It is god that iustifi  
eth, who then shall condemne  
It is Christe whiche is deed /

in Englyshe. Jo. lxxiiij.

ye rather which is ryse agayn  
which is also on the ryght hande  
of god, and maketh intercesse  
on for vs. Who shall separte  
vs from goddes loue. Shall try  
bulacion: or angurthe, or per  
secucion, eyther honger: eyther  
nakednes: eyther pael: eyther  
swerde: as it is wrytten, for thy  
sake are we killed al day long  
and are counted as shepe ap  
poited to be slayne. Neuerthe  
les in al these thynges we euer  
come, stronglye thow we hys  
helpe that loued vs. Ye and I  
am sure that neyther deth ney  
ther lyfe, noz Angel, noz rule /  
neyther power, neither thynges  
present, noz thynges to come /  
neyther heeth, neyther loweth  
neyther any other creature  
shall be able to departe vs from  
goddes loue / whiche is in  
Christe Iesus our Lorde.

**The Gospel on Symon &  
Iudes day the xv. cha. of Jo. C**

**I**esus sayde vnto his disci  
ples. This I commaunde  
you, that ye loue togyther, if  
the worlde hate you ye knowe  
that it hated me / before it hated  
you, if ye were of the worlde, the  
worlde wolde loue you / the  
owne

**The Byssles & Gospels**

o'wne, because ye are nat of þ  
worlde, but I haue chosē you  
out of the worlde, therfore ha-  
teth you the worlde. Remem-  
bre my sayenge þ I sayd vnto  
you the seruaunt is nat grea-  
ter then his lord, if they haue  
persecuted me, so wyl they per-  
secute you, if they haue kepte  
my sayenge, so wyl they kepe  
yours / but all these thynges  
wyl they do vnto you, for my  
names sake because they haue  
nat knowen him that sent me  
yf I had nat come and spoke  
vnto them / they shulde haue  
had sīe / but now we haue they  
nothyng to cloke they sinne  
withal. He that hateth me, ha-  
teth my father, yf I had nat  
done woꝝkes amonge thē whi-  
che none other man dyd, they  
had nat sene, but now we haue  
they sene, and yet haue hated  
bothe me and my father, euen  
that the sayenge myght be ful-  
fylled that is wꝛitten in theyꝝ  
lawe. They hated me without  
a cause.

**The Byssle on þ al Hallo-  
wes daye. The. vii. Chap.  
of the Reuelacyon of  
saynt Johan. A**

**in Englyshe.**

**I**ohan sawe an angel asce-  
dyng from the rylyng of  
the sonne, which had the seale  
of the luyng god, and he cry-  
ed with a loude voyce to þ. iiii.  
angels ( to whom power was  
gyuen to hurte the erth, and þ  
see) sayeng hurt nat the earth,  
neither the see, neither þ trees  
tyl we haue sealed the seruaun-  
tes of our god in theyꝝ foꝛhe-  
des, and I herde the nōbre of  
them whiche were sealed, and  
there were sealed. C. 4. xliii.  
M. of al the trybes of the chīl-  
dren of Israell. Of the trybe  
of Iuda were sealed. xii. M.  
of the tribe of Ruben were sea-  
led. xii. M. of the tribe of Gad  
were sealed. xii. M. of the tri-  
be of Asser were sealed. xii. M.  
of the tribe of Neptalim were  
sealed. xii. M. of the tribe Ma-  
nasses were sealed. xii. M. of  
the tribe of Symeon were sea-  
led. xii. M. of the trybe of Le-  
uy were sealed. xii. M. of the  
trybe of Isacar were sealed.  
xii. M. of the trybe of Zabul-  
on were sealed. xii. M. of the  
trybe of Ioseph were sealed.  
xii. M. of the trybe of Benta-  
myn were sealed. xii. M. After  
this



**The Bytles & Gospels.**

After this I behelde and lo a  
greate multytude( whiche no  
man coulde nombze ) of all  
nacpons and plcople, and ton  
ges, stode beoze the seate, and  
befoze the lambe, clothed with  
longe whyte garmentes and  
Palmes in theyr handes, and  
cryed with a loude voyce lay  
enge saluacyon be ascribed to  
hym that sitteth vpon the sea  
te of our god, & vnto the lābe  
and al the angels stode in the  
compace of the Seate and of  
the Elders / and of the foure  
Beastes / and fell befoze the  
seate on theyr faces and woꝝ  
shpped god sayenge, Amen.  
blessynge and gloꝝy, wysdom  
and thankes / and honour  
and power, and myghte  
be vnto our god foꝝ  
euer moze.

Amen.

**The Gospel on the al Hal  
lowes daye. The. v. chapter  
of Mathewe. I.**

**W**hen Iesus saw the peo  
ple. &c. Ye shall fynde  
thys Gospel on Kelyke Son  
daye. Folio. lvi.

**The Bytyle on al Soules  
daye. The fourth chapter**

**in Englyshe. Fo. lxx.  
of the fyrste Bytyle to  
þe Tesseloniās. C.**

**I** Wolde nat bzethzen haue  
you ignoraunt / as concea  
nyngge them whyche are fal  
len a slepe ; that ye soꝝowe nat  
as other do whyche haue no  
hope, foꝝ yf we beleue that Je  
sus dyed and rose agayne . e  
uen so them also whiche slepe  
by Iesus / wyll God byynge  
agayne with hym . And thys  
saye we vnto you in the woꝝ  
de of the loꝝde, that we whiche  
lyue and are remaynyngge in  
the commynge of the Loꝝde  
shall nat come ere they why  
che slepe / foꝝ the Loꝝde hym  
selfe shall descende from hea  
uen with a shut and the voyce  
of the archangell and trompe  
of god / and the dead in Chꝛist  
shall aryse fyrst / then shall we  
whiche lyue and remayne be  
caught bp with them , also in  
the cloudes to mete the Loꝝde  
i the ayze , and so shall we euer  
be with the loꝝd. Wherfoꝝ cō  
foꝝte your selues one another  
with these woꝝdes .

**¶ The Gospel on the all  
Soules day. The. xi. cha  
piter of Iohan. C.**

**R. J. Martha**

**The Byssles & Gospels.**

**M**artha sayde vnto Iesus  
 My lord, yf thou haddest be  
 here my brother had nat bene  
 deade, but neuertheless I  
 knowe that what soeuer thou  
 askest of god, God wyl gyue  
 it the. Iesus sayde vnto her/  
 thy brother shall ryse agayne  
 Martha sayde vnto hym. I  
 knowe wel he shal ryse agayn  
 in the Resurreccion at the last  
 daye. Iesus sayde vnto her:  
 I am the Resurreccyon and y  
 lyfe. who so euer belcueth in  
 me ye though he were deade /  
 yet shall he lyue: and who soe-  
 uer lyueth, & beleueth on me /  
 shall neuer dye, beleuest thou  
 this, She sayde vnto him, ye  
 lord I beleue that thou arte  
 Christ the sone of god whiche  
 haste come in to the worlde.

**¶ The Byssle on Saynte  
 Martyns daye. Ec-  
 clesi. xliiij.**

**B**ehold an excellent prest  
 Ec. Ye shall fynde thys By-  
 ssle on saynt Nicholas daye.  
 Folio xlvij.

**¶ The Gospel on Saynte  
 Martyns daye. The.  
 xxv. chapt. of Ma-  
 thewe. B.**

**in Englyshe.**

**A**CERTAYNE man re-  
 dyed to take his iourney.  
 Ec. Ye shall fynde this gospell  
 on Saynte Nicholas daye.  
 Folio. xlvij.

**¶ The Byssle on Saynt Ka-  
 theryns daye.**

**L**ORDE I dyd lyfte vp  
 my prayer vpon the earth  
 and besoughte to be deliue-  
 red from deathe, I called v-  
 pon the lord, the father of my  
 lord / that he shulde nat leue  
 me helpelesse in the day of my  
 trybulacyon / and in the daye  
 of that proude man I prayled  
 thy name perpetually and ho-  
 noured it with confession and  
 my prayer was herde / and  
 thou saudest me that I peris-  
 shed nat and deliuered me out  
 of the time of vnrightheousnes  
 Therfore wyl I confesse and  
 prayse the, and wyl blysse the  
 name of the lord.

**¶ The Gospell on Saynt  
 Katheryns daye. The.  
 xliij. chapitre of Ma-  
 thewe. F.**

**T**he kyngdome of heuen  
 is lyke vnto treasure. Ec  
 Ye shall fynde thys Gospell  
 on Saynte Margarettes  
 daye

The **Pyssles & Gospels**  
daye. folio. lvi.

**C**The **Pyssle** on the daye of  
weddyng. The. vi. cha. of the  
j. **Pyssle** to the **Cozyn-**  
**thyans**. C.

**B**rethre remembre ye nat  
that your bodyes are the  
membres of **Christe** / shall I  
nowe take the membres of  
**Christe**, and make them mem-  
bres of an harlot? **God** forbyd  
Do ye nat vnderstand that he  
whiche coupled him self with  
an harlot, is become one body  
for two (sayeth he) shall be one  
fleshe, but he that is toynded vn-  
to the lord / is one spirite / see  
fornication. All synnes that a  
man doth are without the bo-  
dy but he that is a fornicator /  
sinnech agaynst his owne bo-  
dy. Knowe nat ye howe that  
your bodyes are the temple of  
the holy ghost, which is in you  
whome ye haue of **God** / and  
howe that ye are nat youre  
owne, for ye are derely bought.  
Therefore gloryfy ye in god in  
your bodyes and in your spy-  
rites, for they are goddes.  
\*The gospel ou þ day of wed-  
dynges the. xix. chapiter  
of **Mathewe**. A.

in Englyshe. folio. lxxvj.

**T**he **Pharys**es came vn-  
to **Iesus** to tempte hym  
and sayde to hym, is it lawfull  
for a man to put away hys  
wyfe for all maner of causes.  
He answered and sayde vnto  
them, haue ye nat redde howe  
that he whiche made man at  
the begynnynge made them  
man and woman, and sayde  
for this thyng shall a man leue  
father and mother, and cleue  
vnto his wyfe, and they twa-  
ne shall be one fleshe, wherfoze  
now are they nat twayne, but  
one fleshe. Let no man there-  
foze put a sondre that whiche  
god hath coupled togyther.

**¶** The **Pyssle** at buryen-  
ges / the fyrst pyssle to the  
**Cessalonyans**, & the  
iiij. chapi. C.

**I**wolde nat brethzen haue  
you ignorant. &c. Ye shall  
fynde this pyssle on al soules  
daye. folio. lxx.

**¶** The **Gospell** at buryen-  
ges. The. xj. chapiter  
of **Johan**. C.

**M**artha sayde vnto **Iesus**.  
Mordyrer thou. &c. Ye shall  
fynde this **Gospel** on all sou-  
les day. folio. lxx.

R. ij.

Here

# Here endeth

the Prytles and Gospels of  
the Sayntes. And here  
after foloweth the  
Table of this  
presente  
boke.

## THIS IS

the table wherin ye shall  
vnderstande in what lefe ye  
shall fynde the Prytles, &  
Gospels after the vse of  
Salisbury of euery  
Sondaye & holy  
daye in the  
yere.

The prytle on the fyrste sonday  
in Aduent. Folio. i.  
The gospel on the same day. fo. eodē  
¶ The prytle on the.ii. sonday in  
Aduent. fo. eodem.  
The gospel on the same day. fo. eo.  
¶ The prytle on the.iii. sonday in  
Aduent. folio. ii.  
The gospel on the same day. fo. eodē  
¶ The prytle on the.iiii. sonday in  
Aduent. folio. eodem.  
The gospel on the same day. fo. eo.  
¶ The prytle at the hye Masse on  
Christmas day. folio. eodem.  
The gospel on the same day. fo. iij.  
¶ The prytle on saynt Steuens  
daye folio. eodem.  
the gospel on the same day fo. eod  
¶ The prytle on saynt Iohannes

## The Table.

daye the Euangelyst. folio. iij.  
The Gospell on the same daye.  
folio. eodem.  
¶ The prytle on Chyldermas day  
folio. eodem.  
The gospel on the same day. fo. eo.  
¶ The prytle on the sondaye after  
Christmas day. folio. v.  
The gospell on the same daye. fo.  
lio. eodem.  
¶ The prytle on Newyeres daye:  
folio. eodem.  
The gospel on the same day. fo. eo  
¶ The prytle on Twelfe daye  
saye. lx. folio. eodem.  
The Gospell on the same daye.  
folio. vi.  
¶ The prytle on the sonday with  
in the vras of the Epyphany. fo. eo  
The Gospell on the same daye.  
folio. eodem.  
¶ The prytle on the. i. soday after  
the vras of the Epyphany. fo. eod.  
The Gospell on the same Sonday  
folio. vii.  
¶ The prytle on the. ii. sonday af-  
ter the vras of the Epyphanye.  
folio. eodem.  
The gospel on the same day. fo. eo.  
¶ The prytle on the. iij. sonday  
after the vras of the Epyphanye.  
folio. eodem.  
The gospell on the same day fo. g.  
¶ The prytle on the. iij. sonday  
after the vras of the Epyphanye.  
folio. eodem.  
The Gospell on the same Sonday.  
folio. eodem.  
¶ The prytle on the. v. soday after  
the vras of the Epyphany. fo. eod.  
The Gospell on the same daye.  
folio. ix.  
¶ The prytle on the sonday after  
weddyng goeth out callen Seprus  
gestima. folio. eodem.  
The gospel on the same day. fo. x  
The

*Handwritten note:* The prytle on saynt Iohannes

## The Table.

**T**he prytle on the sonday of, lx.  
 to the Lornshyrans. folio. x.  
**T**he gospel on the same day. fo. eo.  
**T**he prytle on the sonday of. l.  
 folio. eodem.  
**T**he gospel on the same day. fo. xj.  
**T**he prytle on asshewedenysdaye  
 folio. eodem.  
**T**he gospel on the same day. fo. xii.  
**T**he prytle on the first sonday  
 in Lent. folio. eodem.  
**T**he gospel on the same day. fo. eo.  
**T**he prytle on the. ii. Sondaye  
 in Lente. folio. eodem.  
**T**he gospel on the same day. fo. xiii.  
**T**he prytle on the thryde soday  
 in Lente. folio. eodem.  
**T**he gospel on the same day. fo. eo.  
**T**he prytle on myrlent sonday.  
 folio. 14.  
**T**he gospel on the same day. fo. eo.  
**T**he prytle on passion sonday.  
 folio. eodem.  
**T**he gospel on the same day. fo. xv.  
**T**he prytle on palme soday. fo. eo.  
**T**he passion on the same Son-  
 day. folio. eodem.  
**T**he gospel on the same day. fo. 19.  
**T**he passion on good frydaye.  
 folio. eodem.  
**T**he Gospel on the same day. fo. 21.  
**T**he prytle on Easter day. fo. xxi.  
**T**he gospel on the same day. fo. eo.  
**T**he prytle on the monday in the  
 Easter weke. folio. eodem.  
**T**he gospel on the same day. fo. eo.  
**T**he prytle on Temyssday in the  
 Easter weke. folio. xxiij.  
**T**he gospel on the same day. fo. eo.  
**T**he prytle on the wednyfday in  
 the Easter weke. folio. eodem.  
**T**he Gospell on the same day.  
 folio. xxiij.  
**T**he prytle on the first sonday af-  
 ter Easter daye called lowe Son-  
 daye. folio. eodem.

## The Table.

**T**he Gospell on the same daye.  
 folio. eodem.  
**T**he prytle on the. ii. Sondaye af-  
 ter Easter day. folio. xxv.  
**T**he Gospell on the same daye.  
 folio. eodem.  
**T**he prytle on the thryde sondaye  
 after Easter day. folio. eodem.  
**T**he Gospell on the same daye.  
 folio. xxvj.  
**T**he prytle on the. iiij. Sonday af-  
 ter Easter day. folio. eodem.  
**T**he Gospell on the same daye.  
 folio. eodem.  
**T**he prytle on the. v. sonday after  
 Easter day whiche is the nexte so-  
 day before the Crosse dayes. fo. eo.  
**T**he Gospell on the same daye.  
 folio. xxvij.  
**T**he prytle on the monday in the  
 crosse dayes. folio. eodem.  
**T**he Gospell on the same daye.  
 folio. eodem.  
**T**he prytle on the. ii. sondayeuen  
 folio. eodem.  
**T**he Gospell on the same daye.  
 folio. xxviii.  
**T**he prytle on the Assensyon day.  
 folio. eodem.  
**T**he gospel on the same day. fo. eo.  
**T**he prytle on the sonday after the  
 Assensyon day. folio. 29.  
**T**he gospel on the same day. fo. eo.  
**T**he prytle on the wryson sondaye  
 folio. eodem.  
**T**he gospel on the same day. fo. eo.  
**T**he prytle on Wüday in the wry-  
 son weke. folio. xxx.  
**T**he gospel on the same day. fo. eo.  
**T**he prytle on the Temyfday in the  
 wryson weke. folio. eodem.  
**T**he gospel on the same day. fo. eo.  
**T**he prytle on the wednyfday i the  
 wryson weke. folio. xxxi.  
**T**he gospel on the same day. fo. eo.  
**T**he prytle on Trinite Sondaye.  
 A. iij. folio.

## The Table.

Folio. eodem.  
 the gospel on the same day. fo. xxxij  
 The psyle on Corpus Christi day  
 Folio. eodem.  
 The Gospell on the same day.  
 Folio. eodem.  
 The psyle on the friste sonday af-  
 ter trinite Sonday. fo. xxxij.  
 The Gospell on the same Sonday  
 folio. eodem.  
 The psyle on the seconde sonday  
 after trinite sonday. folio. eodem.  
 the gospel on the same day. fo. 34.  
 The psyle on the .iij. sonday after  
 trinite sonday. folio. eodem  
 the gospel on the same day. fo. eod.  
 The psyle on the .iiij. sonday after  
 trinite Sonday. folio. xxxv.  
 the go'pel on the same day. fo. eod.  
 The psyle on the .v. sonday after  
 trinite Sonday. folio. eodem.  
 the gospel on the same day. fo. eod.  
 The psyle on the .vj. sonday after  
 trinite sonday. folio. xxxvi.  
 the Gospell on the same Sonday.  
 Folio. eodem.  
 The psyle on the .vij. sonday after  
 trinite sonday. folio. eodem  
 the gospel on the same day. fo. eod.  
 The psyle on the .viij. sonday af-  
 ter trinite Sonday. folio. xxxvij.  
 the gospel on the same day. fo. eod.  
 The psyle on the .ix. sonday af-  
 ter trinite Sonday. folio. eodem.  
 the gospel on the same day. fo. eod.  
 The psyle on the .x. sonday af-  
 ter trinite sonday. folio. xxxviii.  
 the gospel on the same day. fo. eod.  
 The psyle on the .xi. sonday after  
 trinite Sonday. folio. eodem.  
 the gospell on the same Sonday.  
 Folio. xxxix.  
 The psyle on the .xii. sonday af-  
 ter trinite sonday. folio. eodem.  
 the gospell on the same Sonday.  
 Folio. eodem.

## The Table.

The psyle on the .xiiij. sonday  
 after trinite sonday. folio. eodem.  
 the gospell on the same day. fo. xl.  
 The psyle on the .xv. sonday  
 after trinite Sonday folio. eodem  
 the gospel on the same day. fo. eod.  
 The psyle on the .xvi. sonday  
 after trinite sonday. folio. xij.  
 the gospel on the same day. fo. eod.  
 The psyle on the .xvii. sonday  
 after trinite sonday. folio. eodem.  
 the gospel on the same day. fo. xlii.  
 The psyle on the .xviii. sonday  
 after trinite sonday folio. eodem.  
 the gospel on the same day. fo. eod.  
 The psyle on the .xix. sonday  
 after trinite sonday. folio. xliij.  
 the gospel on the same day. fo. eod.  
 The psyle on the .xx. sonday  
 after trinite sonday. folio. eodem.  
 the gospel on the same day. fo. eod.  
 The psyle on the .xxi. sonday  
 after trinite sonday. folio. liij.  
 the gospel on the same day. fo. eod.  
 The psyle on the .xxii. sonday  
 after trinite sonday. fo. eodem.  
 the gospel on the same day. fo. eod.  
 The psyle on the .xxiii. sonday  
 after trinite sonday. folio. xlv.  
 the gospel on the same day. fo. eod.  
 The psyle on the .xxiiii. sonday  
 after trinite sonday. folio. eodem.  
 the gospel on the same day. fo. eod.  
 The psyle on the nexte sonday.  
 before Aduent sonday. folio. xlvj.  
 the gospel on the same day. fo. eod.  
 The psyle on the Wedycayon  
 day. Folio. eodem.  
 the gospel on the same day. fo. eod.

¶ Here endeth the table of the  
 Psyles & Gospels of the  
 Sondayes.



## The Table.

### Here after folowethe the Byssles & Gospels of the Sayn- tes.

**T**he byssle on saynt Andrewes  
daye. folio. xlvii  
the gospel on the same day. fo. eod.  
the byssle on s. Nichol day. fo. eod.  
the gospel on the same day. fo. eod.  
**T**he byssle on the Concepcon  
of our Lady. folio. xlviii.  
the gospel on the same day. fo. eod.  
**T**he byssle on Saynte Thomas  
day the apostle. folio. eodem.  
the gospel on the same day. fo. eod.  
**T**he byssle on the Conuersion  
of Saynt Paule. folio. xliix.  
the gospel on the same day. fo. eod.  
**T**he byssle on Lancelmas day.  
folio. l.  
the gospel on the same day. fo. eod.  
**T**he byssle on saynte Mathias  
the apostles day. folio. eodem.  
the gospel on the same day. fo. li.  
**T**he byssle on the Annauncia-  
con of our lady. folio. eodem.  
the gospel on the same day. fo. eod.  
**T**he byssle on saynte George  
day. folio. eodem.  
the gospel on the same day. fo. lii.  
**T**he byssle on saynt Marke the  
Euangelystes day. folio. eodem.  
the gospel on the same day. fo. eod.  
**T**he byssle on Phylip and Jas-  
mes day. folio. eodem.  
the gospel on the same day. fo. eod.  
**T**he byssle on the Inuencion  
the Crosse. folio. liii.  
the gospel on the same day. fo. eod.  
**T**he byssle on the natiuite of S.  
Iohan the Baptist. folio. eodem.  
the gospel on the same day. fo. liiii.

## The Table.

**T**he byssle on S. Peter & Paul  
les daye. folio. eodem.  
the Gospell on the same daye. fo-  
lio. eodem.  
**T**he byssle on the comemoracy-  
on of saynt paule. folio. lv.  
the Gospell on the same daye. fo-  
lio. eodem.  
**T**he byssle on the Uysitaccon  
of our Lady. folio. eodem.  
the Gospell on the Uysitaccon of  
our Lady. folio. eodem.  
**T**he byssle on Kelyke Sonday  
folio. eodem.  
the Gospell on Kelyke Sondaye.  
folio. eodem.  
**T**he byssle on saynt Margarets  
daye. folio. eodem.  
the Gospell on saynte Magaretes  
daye. folio. eodem.  
**T**he byssle on Mary Magda-  
leyn daye. folio. lvii.  
the Gospell on Mary Magdaleyn  
daye. folio. eodem.  
**T**he byssle on saynt James day  
the Apostle. folio. eodem.  
the gospel on saynt James day the  
Apostle. folio. lviii.  
**T**he byssle on Saynte Annes  
daye. folio. eodem.  
the Gospell on saynte Annes daye  
folio. eodem.  
**T**he byssle on saynt Peters day  
ad vincula. folio. eodem.  
the Gospell on saynte peters daye  
ad vincula. folio. eodem.  
**T**he byssle on the transfigura-  
cion of our Lorde. folio. eodem.  
the gospel on the same day. fo. eod.  
**T**he byssle on the feast of the  
name of Iesus. folio. lix.  
the gospell on the same day of Je-  
sus. folio. eodem.  
**T**he byssle on Saynte Laurence  
daye folio. eodem.

## The Table.

The gospel on the same saynt lay-  
rence day. folio. eodem.  
The pyste on the Assumpcion of  
our Lady. folio. eo.  
The gospel on the same day. fo. ix.  
The pyste on saint Barthelemewes  
day. folio. eodem.  
The gospel on the same day. fo. eo.  
The pyste on the decollacion of  
saynt Johan. folio. eod.  
The gospel on the same day. fo. ix.  
The pyste on the Nativite of our  
Lady. folio. eodem.  
The gospel on the same day. fo. eo.  
The pyste on the Exaltacio of the  
Crosse. folio. eodem.  
The gospel on the same day. fo. eo.  
The pyste on s. Mathewes daye  
the Apostle. folio. eodem.  
The gospel on the same day. fo. ix.  
The pyste on s. Myghels daye  
folio. eodem.  
The gospel on the same day. fo. eo.  
The pyste on the tras. of s. Ed-  
warde the kyng & Lofellour. fo. eo.

## The Table.

the gospel on the same day. fo. ix.  
The pyste on saint Luke the Eu-  
gelystes day. folio. eodem.  
The gospel on the same day. fo. eo.  
The pyste on the. xj. thousand yris  
syns daye folio. eodem.  
The gospel on the same day. fo. eo.  
The pyste on Symon and Jue-  
des day. folio. ix.  
The gospel on the same day. fo. eo.  
The pyste on al hallow' day. fo. eo.  
The gospel on the same day. fo. ix.  
The pyste on the al Soules daye.  
folio. eodem.  
The gospel on the same day. fo. eo.  
The pyste on s. Marthas day. fo. eo.  
The gospel on the same day. fo. eo.  
The pyste on s. Katheryns daye.  
folio. eodem.  
The gospel on the same day. fo. eo.  
The pyste on the same day of wed-  
dyng. folio. ix.  
The gospel on the same day. fo. eo.  
The pyste at buryngs. fo. eo.  
The gospel on the same day. fo. eo.

FINIS TABVLAE.

Imprynted at London  
in fletestrete / by me Roberte Redman / dwellynge  
at the sygne of the George nexte to  
saynt Dunstons Church.



1552



Joane Wood

